

## REPORT

ON

## NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 9th November 1907.

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URIA PAPERS.

Nil.



## II.—HOME ADMINISTRATION.

## (a)—Police

1. In reporting how processions in Mymensingh and Rangpur carrying images of Durga to throw them into the river were not this year permitted by the District Superintendents of Police of those places to utter *Bande Mataram*, the *Sanjivani* [Calcutta] of the 31st October writes:—

*Bande Mataram* banned in Mymensingh and Rangpur.  
“We ask why we shall not be permitted to utter *Bande Mataram*. We defy you to stop the utterance of the Mother's name. No one is bound to obey such an order as this.”

SANJIVANI,  
Oct. 31st, 1907.

2. The *Mihir-o-Sudhakar* [Calcutta] of the 1st November notices a complaint from Kotchandpur in Jessore to the effect that one Rafik-ud-din Miyan of that place who, by selling books written by his late father, M. Meher-ul-la, is now being oppressed by the local Hindu police with a view to making him stop selling the books in question.

MIHIR-O-SUDHAKAR,  
Nov. 1st, 1907.

3. The *Mihir-o-Sudhakar* [Calcutta] of the 1st November warns the Musalmans of Kishorganj (in Mymensingh) that the Hindus have bought up all the stock of *tahabandh*, *lungis*, caps and knives in the shop of one Musa Khan, of Miaganj town. The Hindus may, therefore, now be expected to disguise themselves as Musalmans and bring about trouble.

MIHIR-O-SUDHAKAR,  
Nov. 1st, 1907.

4. Referring to the recent riot at Cocanada in Madras, the *Bharat Mitra* [Calcutta] of the 2nd November complains that the local Police did nothing to prevent the occurrence, notwithstanding the fact of the rioters having assembled near the police-station and started from there on their attack on the club in question. The paper adds that the matter is at present under the enquiry of the local Deputy Inspector-General of Police.

BHARAT MITRA,  
Nov. 2nd, 1907.

5. The *Bihar Bandhu* [Bankipore] of the 2nd November thanks the City Magistrate of Patna for his having taken vigorous steps to enforce the Disorderly Houses Act in that City by ordering the proprietors of the houses occupied by the prostitutes in the jurisdiction of the Pearbahore thana to evict them by the 11th instant. The paper considers the act as being highly beneficial to the local youths, because of its tending a great way to their physical and intellectual development.

BIHAR BANDHU,  
Nov. 2nd, 1907.

## (b)—Working of the Courts.

6. Referring to the punishment of whipping inflicted upon two boys by Mr. Kingsford, Presidency Magistrate, Calcutta, for taking part in the recent Calcutta riots, the *Navasakti* [Calcutta] of the 31st October says that there is nothing to be surprised at in this, considering how justice is administered by the English in this country. The Police were believed and the boys were given 15 stripes each, and thus justice was done! That after such incidents some people can place implicit faith in British Justice is indeed inexplicable.

NAVASAKTI,  
Oct. 31st, 1907.

7. The *Sanjivani* [Calcutta] of the 31st October remarks that the peculiar feature of the Lazarus case now proceeding at Dinajpur is that only Mussalman witnesses are identifying the accused.

SANJIVANI,  
Oct. 31st, 1907.

8. In reporting how Government has proposed to recruit the traffic establishment in the Government Railways from England, the *Sanjivani* [Calcutta] of the 31st October writes:—

SANJIVANI,  
Oct. 31st, 1907.

“It will not be a bad thing if constables and chaukidars for service are also recruited in England.”

9. The *Sanjivani* [Calcutta] of the 31st October writes thus with reference to the case of Jatirmoy, the accused in the Dacca Janmashtami procession case:—

SANJIVANI,  
Oct. 31st, 1907.

The accused in the Dacca Janmashtami procession case.  
The offence of which Jatirmoy was accused was a very light one, and yet he has been sentenced to eight months' imprisonment.



SANJIVANI,  
Oct. 31st, 1907.

10. In noticing how lately a lad was sentenced to a whipping of 20 stripes by the Magistrate of Noakhali for having snatched away a silk *chaddur* from the person of a passer-by, the *Sanjivani* [Calcutta] of the 31st October writes:—

"The lad fainted from fear. Water was sprinkled on him and he came round and then on his uncovered buttocks whipping was administered. Are those who behave thus men? Youths are everywhere being severely punished—well, so let them be."

SANJIVANI,  
Oct. 31st, 1907.

11. In regard to the order under section 144 of the Criminal Procedure Code recently issued by Mr. Swinhoe in Calcutta, the *Sanjivani* [Calcutta] of the 31st October writes that Mr. Swinhoe has acted wrongly in having described the Assemblies in College Square, etc., as riotous merely on the strength of police reports. The paper further remarks that a serious agitation would have been set up to get this order rescinded had not people been restrained by the thought of the impending legislation regarding seditious meetings.

SANJIVANI,  
Oct. 31st, 1907.

12. Referring to the action of Mr. Clarke, District Magistrate of Mymensingh, in binding down Hem Chandra De, Rebati Mohan Kanjilal and Nagendra Singha to keep the peace, the *Sanjivani* [Calcutta] of the 31st October remarks:—

"The administration of justice in Bengal has begun to be made a farce of. Nobody is having any faith left in the officers who administer justice. Does Government regard this as a good sign?"

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Oct. 31st, 1907.

13. The *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* [Calcutta] of the 31st October thinks that Mr. Kingsford should not have convicted the little boys Panna Lal Seth and Panchanan Das, who were charged with rioting during the recent disturbances, and sentenced them to receive 15 stripes each. Besides, for one and the same offence Mr. Kingsford has ordered one Haricharan Babu to execute a bond for Rs. 50 for being of good behaviour for a year, while sentencing another man, Kalicharan Saha, to a whipping of 15 stripes.

DAILY HITAVADI,  
Nov. 1st, 1907.

14. The *Daily Hitavadi* [Calcutta] of the 1st November alleges that although the pleader for the little boy, who was sentenced to whipping by the District Magistrate of Mymensingh, applied to the Magistrate for having the execution of the sentence postponed so as to enable him to move the District Judge, the Magistrate dismissed the application and had the sentence carried out immediately.

DAILY HITAVADI,  
Nov. 1st, 1907.

15. Referring to the sentence of whipping passed on a seven-year-old boy by the District Magistrate of Mymensingh, the *Daily Hitavadi* [Calcutta] of the 1st November says that the more the people protest, the stronger is the determination of the Judges to defy them. Whenever a boy is charged with being connected with any *Swadeshi* affair, the trying Judges show their own brutal nature by sentencing them to whipping, even though there may be no clear evidence of their guilt.

NAVASAKTI,  
Nov. 1st, 1907.

16. The *Navasakti* [Calcutta] of the 1st November asks if the mighty British *raj* cannot now get Upadhyay arrested under a body-warrant. Mr. Kingsford's prestige is likely to be seriously hurt if he allows the case against Upadhyay to be withdrawn so easily. It is to be hoped that he will soon change his mind and send per Purna Lahiri a warrant to bring Upadhyay back under restraint. And if Purna Lahiri refuses to take so much trouble, he himself might undertake the work.

BANGAVASI,  
Nov. 2nd, 1907.

17. Regarding the increase of pay lately sanctioned for the Presidency Post Masters at Calcutta and Bombay, the *Bangavasi* [Calcutta] of the 2nd November writes:—  
Increase in the pay of the Presidency Post Masters. It is the needy people of India who will provide this increase. And yet all the year round they suffer from a chronic want of food. This strange kind of official arrangement is possible only in India.



18. The *Basumati* [Calcutta] of the 2nd November says that Mr. K. G. Gupta will be simply an ornamental figurehead in the India Council and a puppet in the hands of Mr. Morley.

*BASUMATI*,  
Nov. 2nd, 1907.

19. The *Bihar Bandhu* [Bankipore] of the 2nd November has the following sarcastic note on Mr. Kingsford, Chief Presidency Magistrate, Calcutta, in reference to the special increase of pay that has been granted to him recently:—

*BIHAR BANDHU*,  
Nov. 2nd, 1907.

In fact, they are foolish who think that the British Government does not reward merit. A man of merit is surely rewarded by Government. He is rewarded in a full conclave and with a loud proclamation. There should be merit in a man. Government is not the least wanting in the sense of recognizing it. The merit of Mr. Kingsford is widely known in the country. One cannot be sure of the fact whether any Magistrate of an equal merit ever adorned the Bench of the Police Court at Lal Bazar. So, it was a matter of surprise why he was not being rewarded for the same, until His Honour the Lieutenant-Governor was pleased to increase his pay by Rs. 500 with effect from the current month. Our readers will be glad to hear this. But the public journals in Calcutta are, however, sorry why the increment was given effect to from November current, when the Magistrate's merits have been in evidence since January last. This will, of course, cause him a loss of Rs. 4,500. The increment should, therefore, be given a retrospective effect.

20. Referring to the same, the *Bharat Mitra* [Calcutta] of the 2nd November asks if the recent increment of Mr. Kingsford's salary is due to his having had Sushil Kumar whipped and to his having sent the editor and the printer of the *Yugantar* and some of the school-students to Jail, as also to his having submitted an explanation to the High Court defending the Police regarding their conduct towards native youths.

*BIHAR BANDHU*,  
Nov. 2nd, 1907.

21. The *Daily Hitavadi* [Calcutta] of the 2nd November reports a case in which Raj Kumar Sanyal, a student of Mymensingh, stands charged with an offence under section 504 of the Indian Penal Code for having insulted Police Subadar Sobhan Khan by saying that the Subadar was wearing the uniform of a slave, and thus having threatened the public peace! In this case the King-Emperor himself is the complainant, and, in keeping with the present times, the Advocate-General ought to conduct the prosecution and thus keep up the prestige of the Police and put a stop to anarchy and lawlessness.

*DAILY HITAVADI*,  
Nov. 2nd, 1907.

22. Referring to the sentence of whipping passed by Mr. Kingsford on Harimohan Bose and Tinkori Dey, two boys who were charged with rioting during the recent disturbances in Calcutta, the *Sonar Bharat* [Howrah] of the 2nd November says that Englishmen are gradually going back to their primitive barbarism. All the Western nations were shocked at the manners and customs of Englishmen as described in Reynolds' "Soldier's Wife." But no one is even surprised at the incidents that are taking place in India.

*SONAR BHARAT*,  
Nov. 2nd, 1907.

23. The *Sonar Bharat* [Howrah] of the 2nd November reports a case in which the Sub-Inspector of Waterloo Street Thana and two other persons were accused of having trespassed into the house of one Lal Bibi, a Muhammadan *purda-nashin* lady, and assaulted her and her minor son. Mr. Kingsford, who tried the case, dismissed it for want of evidence, as the only witness was the boy himself; but this the Magistrate ought not to have done, as, considering her situation, it was not possible for her to obtain any other evidence. Muhammadans will surely take this incident much to heart.

*SONAR BHARAT*,  
Nov. 2nd, 1907.

24. Referring to the sentences of whipping passed by Mr. Kingsford on the boys who were charged with having thrown *brickbats* at the police during the Calcutta riots, the *Daily Hitavadi* [Calcutta] writes that flogging is now considered to be a savage punishment. But Mr. Kingsford awarded such barbaric punishment to the boys although no policeman was hurt; whereas it is the policemen themselves who deserved to be flogged for

*DAILY HITAVADI*,  
Nov. 3rd, 1907.



having looted and assaulted hundreds of peaceful men. Mr. Kingsford is very fond of having little boys whipped, and that is why Sir Andrew Fraser has increased his pay.

DAILY HITAVADI,  
Nov. 3rd, 1907.

25. The *Daily Hitavadi* [Calcutta] of the 3rd November reports a case in which one Lal Bibi, a Muhammadan woman, is alleged to have been detained in the Waterloo Street Thana from the 20th to the 27th September. She lodged a complaint before Mr. Kingsford, saying that during her detention in the lock-up the Police insulted her in various ways, and also assaulted her and her seven-year-old son; and also that the Sub-Inspector of the Thana made indecent overtures to her and beat her. Mr. Kingsford dismissed the case, because, first, the woman's husband was proved to be an old offender; secondly, there were no marks on her body to prove the assault; and, thirdly, her only witness was her little son. The judgment would have been of a different kind, if a European lady were the complainant in a similar case. Is it to be taken that a woman cannot expect justice if her husband happens to be a thief? Is not an assault which leaves no marks punishable by law? Then again, it is no fault of the woman that her son is so young, and that the Sub-Inspector did not make those improper overtures to her without asking a number of men to act as witnesses. It cannot also be expected that if the Sub-Inspector really beat her, the marks would remain intact for a month. And this is the Judge who is fed fat with the money of the people, who never have a full meal.

SANDHYA,  
Nov. 5th, 1907.

26. Referring to the sentence of imprisonment passed on Liakut Hosain, the *Sandhya* [Calcutta] of the 5th November says that Liakut's processions were made out to be connected with the maiming of a red-faced fellow (i.e., Sergeant Walters) during the riots in Beadon Square. We have nothing to say to the *Feringhi* who, we know, will ever try to keep down brave men like Liakut. It is this old man who for the last three years had been keeping the *Swadeshi* awake by means of regular meetings, and now he is going to rot in jail. Bengalis should now give up all connection with the *Feringhis*. The lion is now encaged. Let us see what you (Bengalis) do.

(d)—Education.

BASUMATI,  
Nov. 2nd, 1907.

27. The *Basumati* [Calcutta] of the 2nd November is glad that Rai Rajendra Chandra Sastri Bahadur has been appointed Bengali Translator to the Government of Bengal in the place of Babu Narayan Chandra Bhattacharyya, retired, whose evidence in the *Sandhya* case shows that it is high time for him to devote himself solely to matters spiritual. The Principalship of the Sanskrit College is, however, the fit place for the learned Rai Bahadur.

(e)—Local Self-Government and Municipal Administration.

DAILY HITAVADI,  
Nov. 2nd, 1907.

28. A correspondent of the *Daily Hitavadi* [Calcutta] of the 2nd November complains of the inconvenience that people, who had occasion to cremate dead bodies at the Khardaha Burning Ghât, were put to about two months ago. The officers of the South Barrackpore Municipality, whose duty it was to sell fuel and other funeral requisites, were not always present and did not use to supply the full quantity of fuel for the value paid to them; and the notice-board and the weighing-scales had been removed. Consequently people had to buy extra fuel.

The Vice-Chairman of the Municipality has issued an order that dead bodies even of little infants only a day old are to be burned and not buried as before; and this order is against the injunction of the Hindu *sastras*. Then again, the Municipal bye-laws require that "any corpse" brought to the burning ghât should be burned within 24 hours after its arrival there. So it is to be taken that corpses of Muhammadans are to be burned also!



29. Referring to the enhanced rates of taxes in the Howrah Municipality, the *Howrah Hitaishi* [Howrah] of the 2nd November writes:—

Enhancement of taxes in the Howrah Municipality.

In spite of the combined protests of the European and the Indian residents of Howrah, the Government of Bengal have sanctioned the increased assessments as proposed by Mr. Forest. No wonder, then, that the people should have no love for the Government and their officers but should rather hate them. No wonder, also, that the power of the Government should gradually become weaker than that of the people. Of course, it is idle to expect that if the Government can, by only writing a Resolution, realise a large amount of money wherewith to maintain a host of worthless men, they will not do so. So long as the people of Howrah cannot actively protest against this illegal enhancement of taxation, there is no hope for a redress.

HOWRAH HITAIISHI,  
Nov. 2nd, 1907.

(g)—*Railways and Communications, including Canals and Irrigation.*

30. The *Hitvarta* [Calcutta] of the 3rd November notices the conduct of the booking-clerks at Howrah in charging an old Brahmin lady twice for travelling

Railway oppression.

from Howrah to Chandanagor the other day, and remarks: "Can there be a greater oppression than this?"

HITVARTA,  
Nov. 3rd, 1907.

(h)—*General.*

31. The *Sandhya* [Calcutta] of the 30th October writes:—

The Government Resolution on the Calcutta riots.

\*Son of the king Drupada, who sheltered by Arjuna fought Bhishma, the Generalissimo of the Kurus.

The *Feringhi* (Sergeant) Walters loses his paw and many would make Moulvi Leakat Hosain responsible therefor. The Dhangars, mehtars (like so many Sikhandis\* standing before Arjuna, keeping the police behind them) did the looting and the fault is laid at the door of the Bengali Babus,

SANDHYA,  
Oct. 30th, 1907.

speakers and writers. At the rioting at Beadon Square and at Sovabazar, very many of the police have earned something, and the Lieutenant-Governor weepingly represents to the Viceroy—Give me more powers. Does not one, after this, feel inclined to remark; 'The *dhenki* (the paddy-husking machine) works in one village and there is headache in a different village'.

To hear what lick-spittle, sycophantic *Feringhi* papers like the *Englishman* and the *Statesman* are saying, one would think that these persons are huddled up in terror, that they think all day and night that under the stress of the speeches of *Swadeshi* speakers, the *Feringhi* Government would vanish, like the mist in the early morning in the month of Kartik (October-November). You keep the people of the country disarmed, and (yet) get frightened by the puff of the Bengali's speeches, get frightened so much that you shiver and quake, and are confounded. Cannot you for shame put the rope round your necks? Or perhaps we shall supply you with a leaky jar from Nimtola Ghat (with which to drown yourself)."

Continuing, the paper points out in detail how the recent Government Resolution on the Calcutta riots is full of contradictory statements, and then remarks:—

"Bravo to your logic! Lieutenant-Governor Fraser must surely have been seized with a softening of the brain due to age. Can a man so old as he keep his head straight in a sensational affair like this? What we have to suggest is that Sir Andrew Fraser should be put into that *pinjrapole*† in England—the India Council. That the evil genius has taken his seat on the *Feringhi*'s shoulders is indubitable—otherwise a report like this could not be published.

† The name of an asylum for disabled animals.

We know that our mouths are shut—that even the wearing of clothes by us will be stopped. Considering how frequent famines are, how high prices are ruling—the little which remained is also vanishing. We have no rights, we shall have none, and on that account we have nothing to be sorry for. We are sorry only for the *Feringhi*. *Feringhi*, you do what you will, only you wish to make fools of the people of India. We may not have rice (enough) to eat, but we do not live on grass, so we are not befooled, only because of our ill-luck we have to behave like one.



SANDHYA,  
Oct. 31st, 1907.

32. The *Sandhya* [Calcutta] of the 31st October writes:—

The Weston Commission.

Mr. Weston, decking himself out, takes his seat in state every day; but people do not go up to him. He has become quite impatient at the fact that, representative of the *feringhi* Sarker and big *hakim* as he is, the people of Calcutta should not approach him to make their grievances known. What can be a matter for greater sorrow? There is a story of a Brahman who, intending to buy a cow, mistakenly bought a bull and furthermore had to pay two rupees to the *paik* of the *hât* where he bought it for having an unruly animal in his custody. Similar has been the fate of the *feringhi* authorities.

But amongst us there is no dearth of men attached to the *feringhi*. Bhupen Babu has suggested that if a black man is associated with Mr. Weston, people will probably come forward. But no matter whether you associate a black man or tag on an ash-coloured one, no one will again approach your doors for alms. We are satisfied with the decision of our own commission. The way in which other cases are being conducted, in which arrests are made after the occurrence of a crime, has thoroughly exposed the nature of the *feringhi's* capabilities.

The opinions which have been expressed in the recent Resolution on this subject will not change, even if the sun rises in the west. Who will go and accuse the Police before men by whom the police are held in the highest honor?

33. Regarding the increase of salary recently granted to Mr. Kingsford, the *Sanjivani* [Calcutta] of the 31st October writes

"Mr. Kingsford's *bakshis*."

that never before did anybody in Calcutta see a Magistrate so unpopular as Mr. Kingsford, and yet it is he whom Government has thought fit for reward.

34. A correspondent of the *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* [Calcutta] of the 31st October invites the attention of the Postal authorities to the following grievances of the peons working under the Mufassal Post Offices:—

Grievances of Postal peons in  
Mufassil Post Offices.

- (1) It is very hard on the Postal peons getting a salary of only Rs. 9 a month to have to pay for the cost of the uniforms which they have been ordered to wear. They ought rather to have a special allowance of a rupee a month, so long as the present scarcity continues.
- (2) It will be very inconvenient for the peons to walk through mud and water, as they have to do during the rainy season, with their trousers and *puttee* leggings on.
- (3) While menials in Railway service getting Rs. 15 a month, and peons attached to the Presidency Post Office whose salaries are higher than those of the mufassil peons, have not to pay for their uniforms, why should the mufassal peons be made to pay for the same?
- (4) Though all the peons attached to the different Subordinate offices and Branch offices under the head Post Office at Asansol have to work equally hard, the peons working under the Post Offices at Sitarampur, Asansol, Kulti, Dishargah and Barakar get Rs. 10 a month, while those working in the other offices get Rs. 9 only.
- (5) Post Masters used to earn about a rupee every month as commission on the sale of postage stamps. This commission has now been stopped, but no increase in their pay has been sanctioned.
- (6) Postal peons have to guard the Post Offices at night by turns, and it frequently happens that during their absence from their distant homes their properties are stolen.
- (7) The peons have to pay for their own medical treatment, which falls very hard on them on account of their small incomes.

35. Referring to the deputation of Mr. Weston to collect evidence of aggrieved persons during the Calcutta riots, the *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* [Calcutta]

Mr. Weston's enquiry.

of the 31st October says that it is popularly believed that Mr. Weston

SANJIVANI,  
Oct. 31st, 1907.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Oct. 31st 1907.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Oct. 31st 1907.



will stand by the Police, and that no Indian gentlemen being allowed to help him in his enquiries, it is useless to go and give evidence before him. The Government seem to be anxious to anyhow go through this burdensome task, and to keep up the appearance of being just. But things like this only make the people lose their confidence in and respect for the Government more and more every day.

36. The *Daily Hitavadi* [Calcutta] of the 1st November says that in the report submitted to the Government of India about the Calcutta riots, the Lieutenant-Governor has tried to defend the Police. Consequently no body was eager to give evidence before the second

DAILY HITAVADI,  
Nov. 1st, 1907.

Defence of the Police in the Government's Resolution on the Calcutta riots.

Commission of enquiry. Every one knows that the Government are now blind to the faults of the Police, who are now the real rulers of the country, and who, being now vested with unlimited powers, can keep us or kill us—just as they please.

37. The *Daily Hitavadi* [Calcutta] of the 1st November is surprised to learn from the "Bengal District Gazetteers" that nearly half the revenue of a small and backward district like Palamau (in Chota Nagpur) is obtained from excise. Does our Lieutenant-Governor, who is a devout Christian, consider it worthy of a Christian Government to have half the revenue of the smallest and poorest district in the country raised from the sale of liquor?

DAILY HITAVADI,  
Nov. 1st, 1907.

Large amount of excise revenue in Palamau.

38. The *Daily Hitavadi* [Calcutta] of the 1st November says that Mr. Collin's enquiry has made the people doubtful of the utility of giving evidence before Mr. Weston. Besides, the Government's Resolution has enabled the people to discover the real motives of the officials of the Government, and hence only six persons have consented to give evidence before Mr. Weston.

DAILY HITAVADI,  
Nov. 1st, 1907.

Mr. Weston's enquiry.

39. The *Mihir-o-Sudhakar* [Calcutta] of the 1st November writes that Lord Minto has won the approbation of the Musalmans, as well as of the Liberals, Conservatives and Labourites, in England, by the Reform proposals he has outlined.

MIHIR-O-SUDHAKAR,  
Nov. 1st, 1907.

The Reform proposals and Musalmans.

40. The *Mihir-o-Sudhakar* [Calcutta] of the 1st November cannot help expressing its gratitude to Government for the foresight they have happily displayed in prohibiting the bringing into India of the publications known as *Justice*, the *Gaelic American* and the *Indian Sociologist*.

MIHIR-O-SUDHAKAR,  
Nov. 1st, 1907.

Certain newspapers banned by Government.

41. In reporting how a Mr. Swettarham, an Examiner of Public Works Bengal and Government Accounts, has recently moved Government that 40 per cent. of his office staff should henceforth be Europeans and *Feringhees*, the *Navasakti* [Calcutta] of the 1st November remarks:—

NAVASAKTI,  
Nov. 1st, 1907.

Why only 40 per cent.? Let the entire staff consist henceforth of whites. The Bengalis will then kick at service and look out for independent sources of livelihood.

42. The fact that Mr. Weston's enquiry has failed so far to attract any large number of witnesses affords to the *Navasakti* [Calcutta] of the 1st November a clear indication that the public have absolutely no faith in the official inquiry. Will the English tell why things have come to this pass?

NAVASAKTI,  
Nov. 1st, 1907.

Mr. Weston's enquiry.

43. *Re* the Government Resolution on the Calcutta riots, the *Navasakti* [Calcutta] of the 10th November writes that, truly speaking, His Honour has supported the Police. One cannot understand therefore why he ordered a new enquiry. No matter whether an enquiry is or is not held, or whether compensation is or is not granted, or whether the conduct of the Police is or is not approved of, there is no one left now in the country who does not know you for what you are, so that Resolutions like this do not matter one way or the other.

NAVASAKTI,  
Nov. 1st, 1907.

Government Resolution on the Calcutta riots.



PRASUN,  
Nov. 1st, 1907.

44. The *Prasun* [Katwa] of the 1st November writes, that formerly crops were not damaged, if the rain did not fall for a month or so, for there were tanks then, which have now ceased to exist. The zamindars do not recognise their duty in the matter of their re-excavation, and the foreign Government of the country does not realise the necessity of doing so at all.

BANGAVASI,  
Nov. 2nd, 1907.

45. The *Bangavasi* [Calcutta] of the 2nd November writes that it is a general idea with the sufferers from the late riots in Calcutta that they will get no justice at the hands of an English *hakim*, and that the existence of such an impression in the minds of victims of oppression augurs serious ill to the State.

BANGAVASI,  
Nov. 2nd, 1907.

46. In alluding to the decision of Government not to recompense sufferers from the recent Calcutta riots, the *Bangavasi* [Calcutta] of the 2nd November points out that many shop-keepers have lost their entire stock-in-trade in these riots, and winds up with this remark:—

How these men will now bless His Honour the Lieutenant-Governor!

BANGAVASI,  
Nov. 2nd, 1907.

47. The *Bangavasi* [Calcutta] of the 2nd November writes thus with reference to the recent Government Resolution on the Calcutta riots:—

The Lieutenant-Governor has come to the conclusion that in regard to this rioting and pillaging, the Police are not to blame—not to blame—not to blame—that it is the *gundas* who have looted the shops; that it is the *swadeshi* speakers who are the root-cause of this rioting and pillaging. If such is the settled decision, why has a new inquiry been arranged for? Will His Honour be able to retract after Mr. Weston's inquiry what he has distinctly said about the absolute innocence of the Police? Why did not some explanation come forth from the lips of the Lieutenant-Governor regarding the outspoken allegation which has been made that the Police in many cases stood by and set the *gundas* on. Even admitting that the Police, receptacles of all the virtues as they are, were in no way implicated in the rioting and pillaging, we must say this that they could do nothing while shops were pillaged and gentlemen assaulted in broad day-light in the city. The Police which is so inefficient ought to be transported beyond the seas without delay. The guilt of the Police the more it has been sought to be hidden by His Honour in the Resolution, has stood out the more distinct. The institution of this farce of an inquiry has all the more displeased and dissatisfied thousands of citizens of Calcutta.

BANGAVASI,  
Nov. 2nd, 1907.

48. In reporting a Musalman meeting at Lahore which dwelt on the loyalty of that community to Government, the *Bangavasi* [Calcutta] of the 2nd November writes that it is not the Hindus or the Musalmans who are the cause of the unrest which now prevails all over India. It is only a number of short-sighted officials who are converting what was a flower-garden into a cremation-ground.

BASUMATI,  
Nov. 2nd, 1907.

49. We object, says the *Basumati* [Calcutta] of the 2nd November, to the Government's granting a loan of 25 lakhs of rupees to the Maharaja of Oudh, as vigorously as we objected to the granting of a similar loan to the Nawab of Dacca. Government itself is in debts, so that if it has any surplus money, it should apply it to reducing its own debts; instead of helping others out of their indebtedness. Besides, none but those who can see eye to eye with the authorities and flatter them, can expect to get loans from the Government. But Government has no right to make use of public money in patronising its favourites. To pose as a patron with others' money, is simply ridiculous. If Government makes it a practice to help every family of distinction in the country in its pecuniary difficulties and thus save it from ruin, we have nothing to object to it.

NAVASAKTI,  
Nov. 2nd, 1907.

50. Referring to the loan of Rs. 10,000 granted by Government to the Mahomedans of Dewanganj, near Jamalpur, through Mr. Kiran Chandra De, the *Navasakti* [Calcutta] of the 2nd November expresses satisfaction that such a loan has been granted to Mahomedans. But at the same time the



writer remarks that this is a novel method of intensifying long continued slavery, although the money advanced is only a loan.

51. The *Sandhya* [Calcutta] of the 2nd November writes under the heading "Is it Russian territory or the Magh's

SANDHYA,  
Nov. 2nd, 1907.

"Is it Russian territory or *mulk* (Burmese territory)?"  
Magh's *mulk*?"

To say that the English are following Russian methods when they employ the Gurkhas to break *charkas* (hand-spinning machines) and press the throat by seizing the forelock and walk straight on legs of law without looking right or left, is to bestow too high an eulogium upon them. It would imply that they never did, or knew how to do, such acts, and that they had kept the country so long under the (cool) shade of the *kalpa-taru* (the tree in heaven which grants all desires). It passes our understanding why men who have read history so well, whose *pesha* (profession) is law, and whose dwelling-house is in the European quarter, should startle at the enactment of laws which have for their object the curtailment of freedom. We shall cite a few instances to show that these very people made laws far more stringent than those which are now proposed to be made for us, and that it is not at all necessary to compare the English with the Russians. We can unhesitatingly (literally with our throats quite clear) say (provided of

course we are not throttled) "you can be compared only with yourself." Everybody knows the history of all the "virtuous" deeds done by the

English in this country up to the present time. The Regulation under which the Natu brothers were persecuted and Lajpat and Ajit were banished came into existence at a time when the English knew very little of the policy of Russian administration. The law under which old swords had to be sold off was also not modelled after the Russian fashion. When Lytton cast his angry looks on the Vernacular Press in Bengal, nobody then said whether the Russian eye was red or watery? The laws which the English have passed in Magh's *mulk*, that is, in Burma, may be said to have procured their salvation (literally, saved their lives). Nobody can even conceive such laws as the "Village Act," the "Towns Act," the "Dramatic Performance Act," in the Russian Empire. We cannot criticise all these. The Lower Burma Village Act (Act 3 of 1889) is an Act passed by the Viceregal Legislative Council, and we shall speak a few words about its provisions. Government appoints a Mandal in each village, by selecting one out of 10 or 12 men after considering their qualifications. This system has been introduced simply because if a man were appointed directly an unseemly wrangle would not take place in the village, making people shun each other's company (literally, refrain from looking upon each other's face). The Mandal possesses magisterial powers, and has under him a police force styled "the village police" consisting of *gundas* of the village. He can try many cases, and confine in *hujat* any one in the village for 24 hours, and no appeal lies against his decision. In particular cases the Deputy Commissioner possesses the power of revision. What a self-Government! What a fine *Swaraj*! If we make too much noise over *Swaraj* or submit a petition asking for it, then Act 3 of 1889 will be put into operation by Government in Bengal. Would you like to have it? We have still other provisions of the law to speak about. There is a provision requiring a report to be made to the Mandal about the presence of any stranger in any village. If the stranger goes to the house of any villager, the latter must himself report the fact, failing which he may be sent to Jail. A musical party must get a license before they can go to any village and a party bent on pleasure must also get a license before proceeding on a river trip, neglect to do which would entail both fine and imprisonment. As the English have raised their staff to keep us in check and their weapons to stop speech and writing, they will certainly enforce the Burma Self-Government Act in our country. Those who have been thinking over the sense of justice of the English may rest assured that they are not going to enforce the laws of Russia in this country. They will not rest until they have converted it into a veritable *Magh's mulk*. Those who can understand the nature of the danger before it overcomes them, not only do not lose their presence of mind when it does come, but may devise a means of saving their lives. It is for this



reason that we sound a note of warning. The law of Burma may easily be enforced in this country. The chances are that this country will speedily be converted into a *magh's mulk*.

DAILY HITAVADI,  
Nov. 3rd, 1907.

52. Referring to the Lieutenant-Governor's resolution on the recent riots in Calcutta, the *Daily Hitavadi* [Calcutta] of the 3rd November publishes a leader under the heading "Defence of Gundaism," from which the following

The Lieutenant-Governor's  
defence of the Police.

are extracts:—

What the Police say has been accepted as gospel truth, while the evidence of the oppressed citizens and respectable gentlemen has been dismissed as being exaggerated statements. It is the money of the poor, starving tax-payers which maintains the whole establishment of the Government, from Sir Andrew Fraser down to his pet agent, the Police Constable; and these men have now been branded as story-tellers and crooked-minded people who are at the root of all mischief, while their oppressors, the policemen, have been applauded by the Lieutenant-Governor. This is good government indeed!

In the course of his note on Mr. Collin's enquiry, the Lieutenant-Governor admits that the enquiry was not an easy affair, as it seemed at first to be. But in the face of the accounts of the riots as published in Indian newspapers, why did the Lieutenant-Governor think the matter to be easy at all? It is very unfortunate that the administration of Bengal is in the hands of a thoughtless and worthless Governor who, in spite of the events which took place at Lahore and Comilla, placed implicit confidence in the police, regardless of what the newspapers had said. The fact that the enquiry was delegated to Mr. Collin who was anxious to go home, shows that Sir Andrew Fraser lacks the power of selection, and that he is negligent of his responsible duty as the protector of the people. As for Mr. Collin, he only imitated his master in having failed in his duty. Perhaps, as "Max" writes in the *Capital*, Mr. Collin thinks that India exists only to provide Civilians with fat salaries, convenient furloughs and pensions. Sir Andrew Fraser is no less to blame than Mr. Collin. But, then, perhaps our Lieutenant-Governor, who is the son of a *Padre*, did not think it worthy of Christian civilisation to pay much heed to the grievances of black men. And repentant now, he censures Mr. Collin. At the same time, Sir Andrew Fraser has felt no scruple in passing a judgment based on the very report which he himself admits to be incomplete. He is not ashamed of setting down innocent and oppressed people as the root of all disturbances. How can, then, the public have any faith in the Government Commission? How, again, can it be possible for the people to have any respect for the administration when it is in the hands of a worthless man like Sir Andrew, who is devoid of all conscience? Consequently they are keeping away from Mr. Weston's enquiry which they have, in a sense, boycotted. If Sir Andrew had not shown silly anxiety to support the Police, the Bengal Government would not have been held up to contempt, and the Lord himself (*i.e.*, the Lieutenant-Governor) would not have to come out crestfallen and with a long face, and to ask Mr. Weston to get up his report with the help of the one made by the People's Commission.

The Government has lost its prestige; there has been a decided increase in the public hatred for Government officials; everyone thinks that impartial justice no longer exists under the British Government; and all this is due to Sir Andrew Fraser's want of judgment.

HITVARTA,  
Nov. 3rd, 1907.

53. Referring to the Government Resolution on the recent disturbances in Calcutta, the *Hitvarta* [Calcutta] of the 3rd November observes:—

Government Resolution on the  
riots.

The Police has been supported, and the whole blame has been cast on the Bengalis and some *gundas*. The fault of the lower grades of the Police has also been admitted, but we still insist that the disturbances were caused entirely by the Police and their *gundas*.

HINDI BANGAVAI,  
Nov. 4th 1907.

54. The *Hindi Bangavai* [Calcutta] of the 4th November says:—

The propriety of cutting down  
the Military expenditure in India  
as a sequel to the Anglo-Russian  
convention.

The fact of England and Russia being on friendly terms with each other, has generally led to the belief that the fear of a Russian invasion of India has now practically ceased to exist. If so,



what is the use of keeping so vast an army in India? The Military expenditure of India should, therefore, be curtailed to an appreciable extent. And this is what some of the English statesmen as well as English journals have also advocated. But will the British Government agree to this? While indifference rules supreme, it matters little to the British executive whether the burden of imposts upon the poor Indian people is light or heavy. Had it not been for this there would not have been so widespread a discontent in the country.

HINDI BANGAVASI,  
Nov. 4th, 1907.

A fresh enquiry into the recent Calcutta riots.

55. Referring to the fresh enquiry which is being instituted by Mr. Weston under the orders of Government into the recent riots in Calcutta, the *Hindi Bangavasi* [Calcutta] of the 4th November remarks:—

Notwithstanding the orders of Government, many of the aggrieved who had lately suffered from the recent Calcutta riots, have refused to appear before Mr. Weston to give evidence in the case, being not sure of getting justice at the hands of the British executive. In fact, such an idea on the part of the sufferers about their rulers is decidedly unfavourable to the latter.

Many are of opinion that the enquiry conducted by Mr. Collins into the matter only tended to add fuel to the fire. Whether this be true or not, the matter was not fully enquired into by the Commissioner. He made a farce of the enquiry, so to say, which would have been worth seeing, had it been done at any other time. Its enactment on the present time in response to the outcries of so many afflicted souls has been extremely distressing to the latter. And surely it is such like actions of Government that lead to the question whether it is really the subject-people that are adding to the general discontent in the country.

Mr. Weston had lately enquired of the Lieutenant-Governor whether any compensation ought to be paid to those that have suffered loss in the riots.

But His Honour wants to fight shy of the question. This will, of course, tend to aggravate the distress of the people. Do the Executive desire this, or what?

The result of the non-official inquiry has rather been satisfactory; and the principles observed in conducting the same should have been marked by the British Executive.

While Mr. Weston is engaged in the inquiry, Mr. Kingsford is going on with the cases of the youthful offenders under trial before him. Many of the latter are yet awaiting their trial, while many are being summarily dealt with and peremptorily punished. The Executive seem to do nothing for those that have been robbed of their belongings, in presence of the Police. By their inquiry it is obviously meant to go through a formality. Is it right to be so much partial in a matter of administration like this?

HINDI BANGAVASI,  
Nov. 4th, 1907.

56. Referring to the speech of Sir Sydenham Clarke, Governor of Bombay, on his landing in the Bombay port, that he would make it a point to see the Bombay Presidency improved in various ways and thus add to the comfort and fortune of the people, the *Hindi Bangavasi* [Calcutta] of the 4th November remarks, that the words that fell from His Excellency's lips are eminently very sweet (sugar itself), but that none the less so were those that found their utterance in the very province from the lips of Lord Curzon, who subsequently stabbed hundreds of thousands of British subjects with a poisoned knife without any hesitation before leaving India. The paper adds that Sir Sydenham may have something noble in his mind, but that, after all, he will have to remain a puppet in the hands of Mr. Morley.

SANDHYA.  
Nov. 5th, 1907.

57. The *Sandhya* [Calcutta] of the 5th November thinks that people do not care to go and give evidence before Mr. Weston, because what with the assaults committed on them and what with the trouble they had to put up with in first going to the Collin Commission where they were proved to be fools, then in giving evidence before the Peoples' Commission, and, lastly, in appearing before the Weston Commission where they are being insulted, they have been harassed too much already. Witnesses in the Weston Commission are being cross-examined by Mr. Aldridge as if it were a trial in a *Feringhi* court, and they are being proved to be liars. Every one of the witnesses submitted to this insult except Babu Nandalal Ghosh, who checkmated Mr. Aldridge,

Witnesses insulted at Mr. Weston's enquiry.



Bengali Babus get confused when they see a red-faced man *i.e.*, an Englishman, and consequently we are always insulted. Mr. Aldridge is making the police seem to be honest, and our noodles are helping him in this. Some remedy is necessary for a malady like this, and we know that remedy. But the sycophants, Bhupen and Radhacharan, would not let the medicine have its effect.

### III.—LEGISLATION.

MARWARI BANDHU,  
Oct. 30th, 1907.

58. Under the marginally-noted heading, the *Marwari Bandhu* [Calcutta] of the 30th October writes :—

Administration or Destruction ? The passing of the Act to stop the holding of public meetings and the making of speeches thereat which Government has now evidently resolved upon will, of course, prove as much injurious to the rulers as to the ruled. Rather, the former will suffer in a greater degree thereby, inasmuch as it will practically shut up the channel through which they used to get information about the public feeling and grievances. As a result of this legislation, as many as twenty men will not be allowed to get together and speak on any point. If so, how would Government be able to know the wishes and the doings of the people ? Of course, the passing of this Act will, as it were, make the subject-people dumb ; but it will, at the same time, make Government deaf and blind to what is going on around it.

Apparently the legislation will have the effect of preventing political agitation. But this is not all. It will, at the same time affect the physical and the intellectual development of the people, because they will not be able to meet together for physical exercise on the wrestling ground or at clubs for discussing literary questions. Moreover, it will practically, wipe away the Queen's Proclamation following the Mutiny of 1857, in which Her late Majesty expressly pledged herself not to interfere with the religion of the subject-people, inasmuch as, after the Seditious Meetings Act has been passed, it will be difficult for the people to meet at any place for social or religious purposes. For instance, they will not be able to assemble to hear *katha* (recitation of a religious treatise), etc., or in connection with the Devali, Dussehara or Rakhi festivals. Also, they will not be able to entertain as many as twenty guests as well as to gather at their friends' places at some domestic events for congratulation or condolence, as the case may be. If it be urged that the law will only affect the congregation of men assembled for discussing political questions and not for any other purpose, the question is, who will be the authorities to determine the motive of the meeting ?

They will be no other than the Police and their head the Magistrate ; and who will dare question the Police report on the subject. Presumably, what the latter will say and do will only be considered reasonable.

In conclusion, the Seditious Meetings Act will put the subject-people to a great difficulty, and this will, eventually, cause pain to Government. In our opinion Government had better refrain from such measures as are calculated to produce injurious effect, and adopt a method of administration such as may tend to make the people firm in their loyalty and devotion to it. And this only will tend to the happiness of the Nation and State. It was to do good to the Indians that the English had taken the administration of India in their own hands. And it can not be denied that the British rule in India has been beneficial to the former in various ways, for which they are really thankful to their English rulers. It is, therefore, to the discredit of the Government to inaugurate an objectionable measure whereby to get such grateful subjects tortured by the Police. We fear the passing of this Act far from facilitating the administration, will tend to the destruction of the subject-people.

JASOHAR,  
Oct. 31st, 1907.

59. The *Jasohar* [Jessore] of the 31st October says that all India is laughing at the wisdom and farsightedness shown by the authorities in the Seditious Meetings Bill. The only change that the passing of the Bill is calculated to bring on the *Swadeshi* movement will be that, while at present one man can initiate hundreds in the cult of *Swadeshism*, in future a score or even more men will be required to do the same amount of work.



60. Referring to the question which the Hon'ble Mr. Gokhale proposes to ask in the next sitting of the Supreme Legislative Council, enquiring why some letters written to Lala Lajpat Rai by his friends, asking him to bring a defamation suit against the *Daily*

Mr. Gokhale's question about Lala Lajpat Rai in the Supreme Legislative Council.

*Express* which published a telegram from its Simla correspondent to the effect that Lala Lajpat Rai was deported owing to an attempt made by him to induce the Amir of Kabul to invade India, were not delivered to him by the Jail Superintendent, the *Navasakti* [Calcutta] of the 31st October says that the Jail Superintendent could never have acted as he did without the order of his superior officer. The Hon'ble Member has up till now asked many questions in the Viceroy's Council, but has he ever gained anything by so doing? What may be the reason of courting such gratuitous insult? Will these men be able to shake off the charm exercised upon them by foreigners?

NAVASAKTI,  
October 31st, 1907.

61. In noticing how the Bombay Presidency Association, the Indian Association of Lahore, the Mahajan Sabha of Madras, etc., protested against the Seditious Meetings Bill, the *Sanjivani* [Calcutta] of the 31st October writes that Government will pay absolutely no heed to these protests. If the 300 millions of India protest with one voice, still Government will not think it right to listen thereto, for the 300 millions of India have not the intelligence and wisdom that five or six officials at Simla have.

SANJIVANI,  
Oct. 31st, 1907.

62. Referring to the Seditious Meetings Bill, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] says that it is not in favour of frivolous meetings, but at the same time it is not afraid of this Act.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Oct. 31st, 1907.

63. Referring to the Seditious Meetings Bill, the *Sandhya* [Calcutta] of the 1st November writes as follows under the head-lines—

SANDHYA,  
OV. 1st, 1907.

“Do not wear the gold earring that is not yours,  
For it may be snatched away by force —.”

To-day in the Viceroy's Council at Simla attempts are being made to take away a right which the *feringhi* had given. Probably everything is finished by this time. The *feringhi*, when he came to this country, gave us a few Delhi laddoos (things having an alluring look from a distance, but which on examination turned out to be really worthless). It was a gift from one who is unaccustomed to making gifts (literally to such exhibitions), and therefore so much fuss has been made over it all this while. The *feringhi* crossed “seven oceans and thirteen rivers” to come down to this country only for self-interest. When, therefore, that self-interest is injured, he loses his equanimity. The *feringhi* who is not our own kith and kin is therefore forcibly tearing away the gold earring which we, who priding ourselves on our knowledge of English, paraded so long as our own. He is doing the right thing. On the other hand those among us who were beside themselves with joy at the sight of *moa* (sweets) in the hands of the *feringhi*, so much so indeed that they almost called him father and made themselves his adopted sons, are now in despair. Hence Rasu Ghose and Gokhale (names contemptuously shortened) want to patch up the draft of the new Bill. It is doubtful whether their patch work will last or not; but they are doing their utmost. Mr. Gokhale would substitute 50 in the place of 20, which is the minimum number of persons constituting a public meeting under the proposed law, as if that would do away with all the objections against the Bill. Mr. Gokhale remembers that the *feringhi* did not conquer India, merely by feeding on grass\* like you or us; if he had done so, he would not have been able to make the 330 millions like you and us dance like monkeys. So much for the specimen of the Dekkan Brahmin's negotiatory work. Shall we give an account of our Hon'ble Ghose, that bull's dung of Bengal? We say “bull's dung,” because he belongs to the sacred bovine species which cannot be killed, yet like the dung of that animal useless for all purifying purposes. Can any Bengali say with his hand on his heart that

\*The idea probably is that the conquest of India by the English entailed far greater self-sacrifice than is implied in mere feeding on grass.



with all the wealth, learning and genius he has been of any use to any Bengali Hindu? There is however a weak point in his speech which must for the present remain unnoticed. The Ghoses of Bagh-Bazar of the *Amrita Bazar Patrika* say that after what has happened the ambition of a seat on the Legislative Council should be given up once for all. Will this excellent advice be followed? How can they afford to do so who are indebted to the *Jeringhi* for all that they possess? After the law is passed, what is the outstanding deficit? It is the imprisonment of Bhupen, whipping of Susil, the harassment of Bepin, Basanta's determination to lay down his life, Upadhyaya's death and *swadeshi* and boycott. Will not this account help us in our future calculations of gain and loss?

BANGAVASI,  
Nov. 2nd 1907.

64. The *Bangavasi* [Calcutta] of the 2nd November regards the Seditious Meetings Act as an uncalled for piece of mistaken legislation which will be most injurious in its effects and which will fan the smouldering flame of unrest into a conflagration.

BASUMATI,  
Nov. 2nd, 1907.

65. The *Basumati* [Calcutta] of the 2nd November writes as follows:—  
The Seditious Meetings Act. Government has made arrangements for gagging the Indians, in order to kill the strong current of discontent now prevailing in the country, and by this means to re-establish peace in the Empire.

It is not a novel method. It obtains with full force in Russia, Turkey and many barbarous regions in Asia and Africa. There is hardly a man so ungrateful in India as will deny that the Government of India has maintained the glory of liberty and honour of Western civilization, by making arrangements to punish with mere imprisonment such offences as would cost a life or a limb of the offender in a country ruled by a barbarian Chief.

Freedom of speech and political agitation were unknown in the country. They have appeared with the appearance of the English in the land. Formerly people used to quietly submit to the rule of despots, so long as they ruled benevolently; but whenever a ruler waxed oppressive and tyrannical popular opposition took the shape of armed resistance. With the advent, however, of British rule in India, there was imported a number of empty rights and privileges for the people of the country, and freedom of speech is one of them. When the English first extended this benefit to the Indians, it was for their own benefit that they did so. It diverted the energies of the then half-conquered Indians from the path of armed opposition to that of vocal remonstrance, and thus led to the establishment of peace in the country. This peace may have been beneficial to the British Indian Empire, but futurity alone can say whether it has been beneficial to the Indians as well. However that may be, the English are withdrawing the privilege which they once conferred on the Indians. It is useless to protest and so we shall do nothing of the kind. But it is not useless to discuss whether this gagging law will do more harm to Indians or to the Government.

We admire Sir Harvey Adamson's outspokenness. Who will deny that by his plain speaking he has upheld the prestige of the Government of India? Although in the Committee stage the law was amended with the object of bringing only political meetings within its purview, yet it is still so vague and elastic that its operation can be easily extended to meetings other than political also.

The law has been made severer still by giving the Police large powers in regard to its execution. It is inconceivable what harm would have been done to the Government if these powers had been vested in Law Courts.

Government says that the law is necessary for the welfare of the Indian people, inasmuch as it is necessary to check the growing unrest and political propagandism in the country. We deny this. The law will benefit neither the Government nor the people. The prevailing unrest has been created by the authorities, and not by political agitation, and the new law will fail to suppress it. The discontent and unrest are the fruits of the policy of repression inaugurated by the despotic Government of this country. Public meetings only serve to give vent to them. None but madmen can think that the suppression of these meetings will have the effect of driving sedition out of the country. Discontent is thickening in India. The attempt to suppress it by stopping public meetings is like that of a fabulous thick-headed ruler who



tried to prevent theft within his dominion by lopping off the fingers of all his subjects. Lord Minto has said as there is discontent in India stop all channels of expressing it. We say amen. But will this arrangement stop the fountain-head whence this poison of discontent flows.

When public meetings were unknown in this country, people did not want for means to communicate their feelings to each other. Then, too, as now, the workings of the minds of the Bengalis used to be communicated to the inhabitants of the distant soil of the Punjab. At the time of the Sepoy Mutiny, Begum Jenatmahal called no public meeting under the presidency of either Nana Saheb or Tantia Topi. Who can deny that in a country where a widespread conflagration like the Sepoy Mutiny can be raised by circulating *chapatis*, it is the height of folly to try to lay the axe at the root of discontent by means of a Gagging Act? The law will simply serve to store up and intensify the growing and accumulating discontent, which is sure to explode sooner or later and shake the world to its foundation.

66. Under the marginally noted head-lines the *Bharat Mitra* [Calcutta] of the 2nd November writes:—

BHARAT MITRA,  
Nov. 2nd, 1907.

Do not stop the mouth.

Seeing that the enforcement of the Seditious Meetings Act will prove extremely distressing to the subject-people, we really pity the Government for its want of wisdom in inaugurating the same. In refutation of what Sir Harvey Adamson lately spoke on the subject, we observe that there is hardly any call for such a legislation, inasmuch as Government is already rich enough in the armoury of law to prevent political disturbances. In the first place, there is the Arms Act and secondly the Indian Penal Code with its sections 124(A) and 153(A), which, evidently, form strong preventives against any political disorders in the country.

Not only will the Act prevent the holding of the meetings of any provincial and local associations but also equally affect those of other descriptions, inasmuch as one will not then be at liberty to call together at a meeting more than twenty persons to his place, much less to utter the word "politics" at any matrimonial or other social gatherings. So, the direct effect of the legislation will be to bring about misunderstanding between the rulers and the ruled in addition to its creating general discontent and causing loss to the people by the interference of the Police.

The primary duty of a ruler, specially of an alien ruler, is to allow the subject-people the opportunity of discussing the merit of his actions whereby to ascertain how far they are satisfied with his doings. The expression of satisfaction or dissatisfaction on the part of the subject-people in reference to any administrative question is a great help to the administration. The Indian people used to speak out their minds and give free expression to their feelings by discussing political matters at public meetings. But this practice will, now, cease to exist. They will be no longer allowed to speak. And, surely, nothing can be more horrible than this.

67. The *Bharat Mitra* [Calcutta] of the 2nd November presumes that the recent enactment to stop the mouth of the people supposed to be followed by a will soon be followed by one to stop those of the Press Act. public organs for which a Bill has already been drafted and will be taken up for discussion in the Viceregal Council as soon as His Excellency returns to Calcutta.

BHARAT MITRA,  
Nov. 2nd, 1907.

68. The following are extracts from a leader which appears in the *Howrah Hitaishi* [Howrah] of the 2nd November under the heading "The Gagging Act in the Imperial Legislative Council—Terrible Barbarism in British India":—

HOWRAH HITAIISHI,  
Nov. 2nd, 1907.

The Seditious Meetings Bill. British administration in this country has at last become fully tainted with barbarism. Despotism and persecution have made the people discontented with, and hate, the officers of the Government. We firmly believe that this Act will destroy political and even family peace in India. The power of the 'Boycott movement' has proved that Bengalis are not mere talkers. Our rulers have lost their heads, and are enacting measures which may one day bring about their own destruction. Continuous oppression will make the mild Bengali raise his head, and, when he has done so, he may make bold to return blow for blow. Our rulers ought to be careful about the welfare of the Government and also of the people while there is yet time. This Act will



bring under its scope all festivities, such as wedding, etc., and even if 20 persons go to a shop to make purchases they may be arrested by the police, and the onus of proof will fall on the men themselves, whether or not they had any talk about the affairs of their country. But we can confidently say that as soon as there is any interference with conversations carried on in privacy, social gatherings or religious meetings, the revolt and loss of empire, which Englishmen are so nervous about, will become events of a near future."

NAVASAKTI,  
Nov. 2nd, 1907.

69. Referring to the passing of the Seditious Meetings Bill into law, the *Navasakti* [Calcutta] of the 2nd November writes:—  
The Seditious Meetings Bill.

The gagging law has been passed. Brother, now cry *Bande Mataram*. All the objections and amendments of Mr. Gokhale have been rejected. But still he does not in the least feel ashamed or insulted! The whole of India is to-day covered with shame owing to this impudence of Mr. Gokhale. When will these men learn to conduct themselves with a proper sense of self-respect?

SONAR BHARAT,  
Nov. 2nd, 1907.

70. Referring to the Seditious Meetings Bill, the *Sonar Bharat* [Howrah] of the 2nd November says that henceforth in wedding festivities and in *sradhs*, at shrines, in market-places and in funerals no more than 19 persons will be allowed to assemble. If a family consist of more than 19 members, some of them must have to be turned out. The oppressive Police and the people will always clash against each other, and the people would rather die than suffer such persecution silently, for silent or active they are bound to perish. Englishmen are causing their own destruction, and this measure is only a preface to a new volume.  
The seditious Meeting Bill.

SOLTAN,  
Nov. 2nd, 1907.

71. Regarding the Seditious Meetings Bill the *Soltan* [Calcutta] of the 2nd November writes that many are in doubt as to the sanity of those responsible for the drafting of this Bill. None but those who are absolutely insane themselves can believe men responsible for such legislation to be sane. Nobody need be told that legislation on these lines is indicative of the weakness of Government. The paper continues:—

Now that our throats have been choked, if only our hands are cut off we shall be prevented from writing, too. And then the officials will be able to do anything they please, without having to listen to (unpleasant) comments. Let Government remember that all things terrible are nourished in the lap of darkness and manifest themselves at last one day.

HITVARTA,  
Nov. 3rd, 1907.

72. The *Hitvarta* [Calcutta] of the 3rd November is not surprised at the Seditious Meetings Act passed in the Viceregal Council the other day; rather it welcomes it as tending to more solid work by the people than mere speech-making, and thanks Lord Minto who has now revealed the true nature of the English by throwing off the mask.  
Throwing off the mask.

SANDHYA,  
Nov. 4th, 1907.

73. The *Sandhya* [Calcutta] of the 4th November, in referring to the expected application of the Seditious Meetings Act to Backerganj, remarks:—  
The Seditious Meetings Act in Backerganj.

Remember that a carrion-eating dog, when it becomes rabid, bites people all the country over. Let us see what leads to what.

NAVASAKTI,  
Nov. 6th, 1907.

74. Regarding the Seditious Meetings Act, the *Navasakti* [Calcutta] of the 6th November writes:—  
The Seditious Meetings Act.

To bring (the Bill) before the Council and get it assented to, was merely one of the shams of Western civilisation. Now that the Act is passed, the Police at discretion will be able to enter any house, even if there be no noise or discussion going on in it. It would be nothing strange if a political meeting were proved to have been held in a sleeping household. We do not believe that the Police will not enact (scenes) like this. So perhaps this time blood is going to be shed. If the Police break open the doors and enter into the inner apartments of our homes, then, to the massacre which will ensue, neither (our) political, nor religious, nor social sense of duty will be able to put a stop. It is to gag Barisal that the officials for the present are mainly trying. Bravo! Barisal. Hereby it is only your greatness which is being proclaimed.



The English do not know that there has come into being in the country a party of *ultra*-extremists. If the leaders of the extremists had not pulled their followers up by the reins, instead of seditious speeches, blood would have been actually shed. If meetings are all stopped now, the extremists will have no control over the *ultra*-extremists. Accordingly the oppressed and indignant collection of humanity, wounded to the core, will get out of order. Is that what providence wills? In many meetings it has been seen that when the speakers of extremist opinions said anything against the establishment of secret societies, thousands upon thousands of the audience protested against their statements. If meetings are stopped, who will argue with them any longer? The English are voluntarily placing in the hands of others the shaft which will deal out death to them. Is that even what Providence wills?

#### IV—NATIVE STATES.

75. "Misfortune never comes single," says the *Marwari Bandhu* [Calcutta] of the 30th September alluding to the recent deposition of the chief of Aundh for three years, inasmuch as it doubts, that he might get into trouble again. The paper reports that the Police Inspector, Babu Khan, who had started the lost case against him is now dead and that at his *post-mortem* some arsenic has been discovered in his belly. And it, therefore, fears lest, as the result of the above, the terms of the deposition of the Maharaja should be increased from three to thirty years, or he should be declared to have been deposed for ever.

MARWARI BANDHU.  
Oct. 30th, 1907.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

76. The *Jasohar* [Jessore] of the 31st October says that in the district of Jessore the price of rice is continually going up. The prospect of the autumnal paddy crop is gloomy. Every article of food is extraordinarily dear. Cattle are suffering from scarcity of fodder.
77. Referring to the impending famine in the Gaya district, the *Navajivani* [Calcutta] of the 31st October says, that though Mr. Morley is very hopeful about there being no famine in India this year, people will not be saved from death by merely relying on his hopes.
78. The *Navasakti* [Calcutta] of the 1st November reports that in Bankura rice is selling at Rs. 7-10 per maund, and that paddy and rice are being looted anywhere and everywhere.
79. In noticing a statement in a Delhi newspaper to the effect that though famine conditions prevail in that locality, no action has been taken by Government to grant grain compensation allowance to those of its servants whose pay is less than Rs. 16 per mensem, the *Bangavasi* [Calcutta] of the 2nd November writes:—  
Putting nameless nobodies into prison on charges of sedition is sure to secure the safety of the Empire. Surely this is not the time now to save the lives of hunger-stricken subjects.
80. The *Howrah Hitaishi* [Howrah] of the 2nd November doubts whether the Government will take any steps to check the impending famine before large numbers of men die of it. And even when the Government will open relief works, it may be of some little help to a few poor labourers and cultivators; but people belonging to the middle class will be left out. Our countrymen should now bestir themselves for helping their fellow-countrymen without depending on the Government for aid.

JASOHAR,  
Oct. 31st, 1907.

NAVAJIVANI,  
Oct. 31st, 1907.

NAVASAKTI,  
Nov. 1st, 1907.

BANGAVASI,  
Nov. 2nd, 1907.

HOWRAH,  
HITAISHI,  
Nov. 2nd, 1907.



DAILY HITAVADI,  
Nov. 6th, 1907.

81. Referring to the official report on agriculture during 1905-06, the *Daily Hitavadi* [Calcutta] of the 6th November says that while the population of India is increasing, the area under cultivation of food-grains is decreasing. What wonder that this, with drought, deluge and exportation to add, will make famine chronic in the country?

The cause of famines in India.

#### VI.—MISCELLANEOUS.

MARWARI BANDHU,  
Oct. 20th, 1907.

82. Under the marginally noted headlines, the *Marwari Bandhu* [Calcutta] of the 30th October writes:—

Mr. Morley's flute.

"When the announcement of the proposal to inaugurate an Advisory Council in India was made, we observed in these columns that it was an instrument to gag the educated Indians. The Indians, in the meantime, got too wise to be duped by the policy of 'Divide and Rule.' Seeing this, the British executive are now going to enter upon fresh legislation to stop their mouths, as it appears from the recent utterances of Sir Harvey Adamson, the Home Member, in the Viceregal Council. At all events, we ought to be thankful to the worthy member, so far as he has confessed, in plain and open terms, what the executive have so long been doing under the rose.

As for Mr. Morley, many in India have been considering him to be a philosopher. Now, if Mr. Morley be one, a philosopher like him can be ordinarily met with in every street and household in India. Surely the study of a considerable number of books cannot make a man wise, unless he translates into action what he has therein studied. It is for the last three years that we have been intently watching the doings of Mr. Morley, and, evidently, there has been none among them tending to prove him to be a man of wisdom. At times he has given utterances to things which were quite out of place, but now he has revealed himself as a true saint by speaking the truth. To illustrate the above, we just quote the following words that fell from his lips, in course of his recent speech at Arbroath, "Let us, if we can, rally the Moderates to the side of Government," and we thank him for this plain-spokenness.

Now, those that glory in being declared moderates in India should pay attention to the above speech of Mr. Morley. Of course, we regret to inquire what would be the fate of the vacillating amongst the Indian leaders. Necessarily, they ought to be deliberate in striking out a particular course of action for themselves. And, in our opinion, they had better settle down to one of the following principles: that is, either to court the patronage of Mr. Morley and give up the idea of becoming public leaders, or to associate with the latter and endeavour for the betterment of the condition of their native land.

MARWARI BANDHU,  
Oct. 30th, 1907.

83. In course of a lengthy article entitled the gagging measure, the *Marwari Bandhu* [Calcutta] of the 30th October

The present fear of the Anglo-Indian Government employes,

fancies that the European employes of the British Government are full of consternation nowadays at the apprehension of political disturbances in India, which, strictly speaking, has no ground. There are signs to show that they might not be getting even sound sleep, for the above reason. The fear lest there should spring up a Napoleon, another Nana Saheb or a Joan of Arc in India, is now haunting their minds, and, evidently, it is to remove these anxieties and rule over India safely that they are going to enact a gagging law in the Seditious Meetings Act now under debate in the Viceregal Council.

These remarks follow a description of the meeting of the Viceregal Council held at Simla on the 18th ultimo to debate upon the question.

NAVASAKTI,  
Oct. 30th, 1907.

84. In the course of an article entitled the "Iron Hand," the *Navasakti* [Calcutta] of the 30th October writes:—

"The Iron Hand."

When the Europeans inebriated with the pride of *Empire* came into Asia in hopes of pillage, and the Asiatics, not knowing what to do, submitted to them with bowed heads, a deviation, on a large scale, was brought about in the normal condition of things, which is one of liberty. The terrible blows and counter-blows which resulted from this great deviation have brought about revolutionary discontent and hatred in different parts of



Asia as well as other places on earth disturbed by the presence of the European vermin.

This appearance of discontent and hatred on all sides is not the work of particular individuals or the creation of an idle fancy, or the manifestation in another form of the terrifying speech of the agitator. It is only a pointing of the finger of History. A deviation from the properly balanced condition of things will necessarily lead to blows and counter-blows; the natural is sure to grind down the unnatural and reassert itself. You and I may say yea and nay to that, but that will not affect the issue. This is a truth which lies hid in every line of every *shastra* in every age. It is in conformity with this truth that India has awoke at the present time. That is why at the present time the selfish *feringhi* rulers of the country are running after the Indians, club in hand, why boys, who are almost infants at the breast, are being whipped, why inoffensive and unarmed citizens are being attacked with sticks, why thousands upon thousands of *swadeshis* are being mercilessly imprisoned, why pillage and lawlessness are being witnessed in certain places.

The fact of the rulers of India being foreigners implies that in India the interests of the rulers and of the ruled are not coincident. The *swadeshi* agitation from the very fact that it is largely benefiting the people is inflicting enormous loss on the foreign merchant-rulers of the country. The English have not surely come to this country to suffer loss, nor are they people to wait for alms from us. When the fearless and resolute pedestrian, in proceeding to his destination in a hurry, has vigorously kicked at the back of the dreadful boa-constrictor, why should not that boa raise its terrible head in order to kill that pedestrian?

That Mr. Morley and Lord Cromer should declare that the agitation in India should be put down with an iron hand, does not at all surprise or frighten us. We on our part are quite well prepared therefor. The stopping of meetings, the gallows, the guns, the canon-ball,—all these are mere manifestations of the iron hand. It was the touch of your lotus hands, O white-limbed Englishman, that kept us so long asleep under the spell of your *maya* (illusion). And it is your iron hand again which by its solemn action and reaction has now dispelled that sleep of ignorance from us. Do not put forth your lotus hand again, extend that iron hand of yours now full well, so that our fellow-countrymen who are still asleep may also be roused from their sleep.

Then welcome oppression, with that iron hand of thine. May the entire land, gaining a new life at the touch of thy iron hand, echo, with a new strength, to the cry of *Bande Mataram*.

85. The *Sandhya* [Calcutta] of the 30th October announces a meeting to be held at the Federation Hall grounds on the 1st November, with the object of expressing grief at the death of Brahmanand Upadhyaya.

SANDHYA.  
Oct. 30th, 1907.

86. The *Sandhya* [Calcutta] of the 30th October notices expressions of sorrow at the death of Upadhyaya received from Upasi [Madaripur] and from Habiganj.

SANDHYA.  
Oct. 30th, 1907.

87. The *Jasohar* [Jessore] of the 31st October notes that while a number of *belati* cloth shops have been burnt down in Khulna town, no damage has been done to any *Swadeshi* shop. The second story of one house contained *belati* articles. It was burnt down, but no damage was done to the first story which contained *Swadeshi* articles.

JASOHAR,  
Oct. 31st, 1907.

88. The *Navajivani* [Calcutta] of the 31st October says that Mr. Kingsford's salary has been increased, in consideration of the heavy work he has now to do in connection with the *swadeshi* cases; but the Government is generous with others' money (i.e., the people's money).

NAVAJIVANI.  
Oct. 31st, 1907.

89. The *Navasakti* [Calcutta] of the 31st October announces that a monster gathering will take place on the 1st of November on the Federation grounds to express sorrow for the death of Brahmanand Upadhyay, the late editor of the *Sandhya* newspaper.

NAVASAKTI,  
Oct. 31st, 1907.



NAVASAKTI,  
Oct. 31st, 1907.

90. The *Navasakti* [Calcutta] of the 31st October publishes letters received from various places expressing sorrow at the death of Brahmabandhav Upadhyay, the late editor of the *Sandhya* newspaper.

NAVASAKTI,  
Oct. 31st, 1907.

91. The *Navasakti* [Calcutta] of the 31st October says that the sale of *swadeshi* articles during the *Puja* this year was at least ten times as much as during the last two years. It goes without saying that this result was achieved owing to the adoption of the policy of repression by Government. It is said that many customers made no purchases from shops which had both *swadeshi* and *belati* cloth, but went to shops dealing exclusively in *swadeshi* articles. This is most gratifying no doubt.

NAVASAKTI,  
Oct. 31st, 1907.

92. The *Navasakti* [Calcutta] of the 31st October has the following:—  
A call to rally round the "National flag." We had been so long sitting idly in a state of self-forgetfulness, devoid of manly energy. The gloom of that self-forgetfulness is slowly but surely clearing away. The Indians are coming to realise that this country would never see salvation if they relied solely upon accidents or upon fate, that they must enter the arena like heroes, and that as in ancient times Egypt, Greece and Rome received the light of civilisation from India, so at no distant date a vast kingdom based upon religion would be established by them.

The trumpet has sounded. Who are you, brothers, that are still sleeping soundly? Rise up. Behold, the Maharattas, the Panjabis and the Bengalis are marching together to the field of action! There the Hindu, the Musulman, the Christian, the Jain and the Buddhist are all rallying together at the call of a mighty national flag. Who are you, brothers, that still stand aloof? Come early to join the great work on behalf of the motherland. It is already growing too late. The moment for the great sacrifice has come. "Arise, awake, and having obtained divine blessing understand" (A quotation from the Upanishads).

SANJIVANI,  
Oct. 31st, 1907.

93. In reporting how Sir H. Campbell Bannerman lately declared that his Government had applied itself only to the promotion of a *regime* of peace, good-feeling and arbitration, the *Sanjivani* [Calcutta] of the 31st October writes that if the Premier had applied this policy to Indians, discontent would not have not so strongly prevailed in India now. In India it is a policy of oppression and of grinding which is being carried on vigorously.

SANJIVANI,  
Oct. 31st, 1907.

94. The fact that more witnesses have been forthcoming to give evidence in regard to the recent Calcutta riots before the unofficial Commission of Inquiry than before the official one, conducted by Mr. Weston, is hailed by the *Sanjivani* [Calcutta] of the 31st October as indicating the dawn of a new era in the country, the distinctive mark of which is trust in popular representatives and distrust in the officials.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Oct. 31st, 1907.

95. The *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* [Calcutta] of the 31st October reports a case in which Dabu Jatra-mohan Sen and another pleader are alleged to have been refused first class tickets in Messrs. Turner, Morrison and Company's steamer which plies between Chittagong and Cox's Bazar, because the local European Agent of the firm told them there were some Europeans in the first class cabin, and that natives could not be allowed to travel with them.

DAILY HITAVADI,  
Nov. 1st, 1907.

96. The *Daily Hitavadi* [Calcutta] of the 1st November reports of a bright meteor having been seen in the village of Hara (in Hooghly) which is popularly believed to be the precursor of a revolution.

DAILY HITAVADI,  
Nov. 1st, 1907.

97. The *Daily Hitavadi* [Calcutta] of the 1st November has the following in a leader under the heading "Worship of the persecuted":—

The world has worshipped persecuted men, and will ever do so. It pays the highest tribute of honour, gratitude and respect to men who, in their attempts to do good to the world or to perform any noble deed, have been oppressed and persecuted by powerful and selfish despots. English writers



often say that Christianity is now so widely spread, only because its first preachers were oppressed and killed by faithless despots. Switzerland, America, Italy and France were subjected to tyrannical rule, and that is why at the present day these countries rank foremost among all the countries of the world, and stand forth as hopeful examples to fallen countries. So we need not be afraid of persecution. It is befitting for a fallen and almost dead nation to be insulted, oppressed, trodden under foot and persecuted. But to us all this is like a blessing from the Mother, for these will awake us from our sleep. The cunning political tactics of Englishmen are like a fire which will expunge all the base materials out of our nature. We should, therefore, stand firm and be men, or else our ruin is inevitable. Western nations are carrying away all the wealth of India and leaving us quite destitute, whereas Indian labourers are being driven out like beasts from other countries of the world. All sorts of inhumanities are being perpetrated on Indians in America, Europe, Africa, Australia, and the islands owned by Western nations. The ship-owners of Philadelphia have boycotted the Indian colonists there. But we are being thrown into the fire of sedition simply because we have boycotted foreign goods in order to save ourselves from ruin. The English merchants of Rangoon have stopped supplying coal to the owners of *swadeshi* steamers at Chittagong; and the English traders of Jhalakathi have resolved not to sell kerosine oil to *swadeshi* dealers. Englishmen have long since boycotted Indian goods, while we are placed in a dangerous situation for having boycotted foreign goods. But according to Western ideas of justice, this sort of treatment of the weak by the strong is not at all culpable.

Hence we must get strong, and be manly. The path of our progress is thorny indeed, but the spirit of "*Bande Mataram*" will lead us through it. So let us be firm and do our duty, and defy all persecutions.

98. The *Mihir-o-Sudhakar* [Calcutta] of the 1st November reports that the Musalmans of Jalangi (Murshidabad) have bound themselves by a vow not to accept service under the Hindus or to eat food prepared by them. A similar meeting is reported from Bipin Nagar and ten or twelve adjacent villages in Jessore.

A Musalman boycott of Hindus.

MIHIR-O-SUDHAKAR,  
Nov. 1st, 1907.

99. The *Mihir-o-Sudhakar* [Calcutta] of the 1st November notices a congratulatory meeting at Rangpur in connexion with the partition anniversary promoted by M. Abul Fattaha.

A pro-partition meeting.

MIHIR-O-SUDHAKAR,  
Nov. 1st, 1907.

100. The *Navasakti* [Calcutta] of the 1st November writes that the "moderate" party in present day Indian politics, by the sham organisation they have set up in the name of the Indian National Congress, have set progress back materially. Through the mercy of God, however, many Indians have now had their eye opened, and while prepared to pay the taxes and obey the laws of their foreign Rulers as far as their conscience will allow, these men will do all the other work of the country themselves. This new party is daily increasing in number, but there is a number of leading men in the moderate party, erudite fools, who will have self-government under British supremacy, two things incompatible with each other. The new party, on the other hand, puts before the country the ideal of liberty, an ideal to realise which, the path of self-reliance will have to be adopted, the heart's blood will have to be shed, and a thousand kinds of oppression will have to be undergone. The selfish, foreign merchant-rulers of the land, finding that their interest in India are now jeopardised, and that the black man no longer moves about in fear of the white man, are busy adopting a policy of the iron hand. Those strokes of the *lathi* and of the whip, those sentences of imprisonment, those arrests, those assaults, those cries of alarm, all mark the beginning of an impending political Revolution on all sides of India.

The extremist and the moderate party in Indian politics.

NAVASAKTI,  
Nov. 1st, 1907.

101. The *Navasakti* [Calcutta] of the 1st November publishes a patriotic song, in which the following occurs:—

A poem.

The *feringhees* have brought the country to ruin (lit. immersed it). But our time is come; fear has been dispelled.

NAVASAKTI,  
Nov. 1st, 1907.

102. The *Navasakti* [Calcutta] of the 1st November writes that, under the influence of some unknown captivating power, the weak, helpless, unarmed millions of India have now replaced the idea of hopelessness which they had hitherto associated with their belief in destiny, by one of hopefulness, and thus a new spirit of enthusiasm has been created amongst them.

The belief in destiny.

NAVASAKTI,  
Nov. 1st, 1907.



SANDHYA,  
Nov. 1st, 1907.

103. The *Sandhya* [Calcutta] of the 1st November has the following article under the heading "The sheep of Kamrup":—

The *Feringhi's* attempt to convert the Indians into sheep.

The *feringhi* wants to convert the whole country into Kamrup (a district in Assam where new-comers are supposed to be converted into sheep by the women of the place who are experts in the black art.) "Turn, each of you, into sheep; rise up or sit down as we ask you to do; clear the way to our happiness to the extent of sixteen annas, and never make the slightest response." We are expected to show the same sort of implicit obedience in our dealings with the *feringhi*. The *feringhi* has given us apparent peace. Thieves and dacoits do not trouble us any longer; the *bargis* (Marhatta free-booters) do not infest the country, and there are no widespread disturbances. So we must be very happy indeed, and must not therefore utter a word. No matter whether or not we have anything to eat and oil to smear our head with, if even it be all over with our *izzat* (honour), we must say by word of mouth and show by our deeds that the administration of the *feringhi* is like that of Ram Chandra, that it is unique in the world, and pray to God that we may be the subjects of the *feringhi* every time that we are born on this earth. The fact is that the *feringhi* wishes to have us turned into sheep, and he has already succeeded in converting most of us into that animal. Those who have been completely won over by the *feringhi*, those who have received a *feringhi* education, and those who are being brought up on the leavings of *feringhi's* dinner are lost for ever. They have ceased to be human beings. They stand up or sit down at the *feringhi's* bidding, and when beaten with the shoe or the broom-stick follow them with pitiful cries like a dog. These men are of no use to the country. But those who are true to their country care little for the *feringhi* and have still spirit left in them. If one can awaken them, they will still awake. Already they are showing signs of awakening by turning over their sides. The sight of this has upset the *feringhi* (*lit.* shunk his spleen). They are therefore up and doing gagging (our) mouths and stopping our pens. They are very anxious to bring back the same dread of the *lal pagris* and of Europeans, the same liking for *belati* cloth as we had formerly. Riots take place at all times in other countries, but nowhere else is to be seen so frequent legislation. In all countries people retaliate when they are assaulted, but nowhere such an attempt to convert the people into sheep is made. Are the Police employed anywhere else to magnify a petty quarrel? And when that is done to gag people's mouths? Whatever the *feringhis* do is for that one purpose, viz., to convert us into sheep so that they may enjoy all the pleasures themselves. But do what you can, the people will no longer consent to be like Kamrup sheep.

BANGAVASI,  
Nov. 2nd, 1907.

104. The *Bangavasi* [Calcutta] of the 2nd November enquires if it is not Unrest in Egypt and in India. Lord Cromer who is responsible for kindling the flame (of unrest) in Egypt, and for creating and strengthening the extremist party in that country. Similarly it is Lord Curzon who is principally responsible for the unrest in India.

BANGAVASI,  
Nov. 2nd, 1907.

105. In reporting how the Amir of Afghanistan has prohibited the export of food-grains from his kingdom in view of an impending scarcity, the *Bangavasi* [Calcutta] of the 2nd November writes that the *Annarakshini Sabha* (society for the conservation of food-grains) piteously calls for a prohibition of the export of food-grains from India. But although advancing on the road to destruction, neither the rulers nor the ruled are listening to the call. Unfortunate India!

BANGAVASI,  
Nov. 2nd, 1907.

106. In noticing how a Dr. John Pollen has written in the *Asiatic Quarterly Review* pointing out that the Indian Ruling Princes suffer from various hardships, the *Bangavasi* [Calcutta] of the 2nd November remarks that the authorities wish to keep India's internal sores hidden and show off a beautiful exterior. But such an arrangement cannot go on unhindered for ever. There is a law of God just as there are laws of man.

BANGAVASI,  
Nov. 2nd, 1907.

107. In noticing how a recent issue of the *Calcutta Gazette* records that in Dumka in the Sonthal Parganas the shoe-making industry has got an impetus, because of Swadeshi and Government.



the *Swadeshi* movement, the *Bangavasi* [Calcutta] of the 2nd November writes:—

And yet the authorities are daily devising new plans to throttle *swadeshi*. Lord, it is difficult to know what your real character is.

108. The *Bangavasi* [Calcutta] of the 2nd November has a cartoon in which a European is represented as throttling a Bengali who is carrying a *lathi* at the stage when the latter had uttered "*Bande ma—*" thus preventing him from finishing off the letters "*taram.*"

A cartoon.

BANGAVASI,  
Nov. 2nd, 1907.

109. The *Bangavasi* [Calcutta] of the 2nd November writes:—

"A triumphant *Bijaya.*"

When the Bengalis possessed arms and might have fought, there was no battle between them and the English. But at the present time a serious battle has begun between the English and the Bengalis. When the English fought the last independent Nawab of Bengal on the field of Plassey, the Bengalis, if they had so wished, might have turned the English out. The Bengali hero Mohan Lal did indeed fight the English, but he had, under the orders of his master, to move aside. At the present time the Bengali is without arms, but still there is a serious warfare going on between them and the English.

BANGAVASI,  
Nov. 2nd, 1907.

The Bengalis called the English into Bengal. When the conflagration of the sepoy mutiny was kindled in India, the Bengalis possessed arms, but even then no collision (lit. battle) ensued between the Bengalis and the English. During the period of British rule in which the Bengalis were allowed to possess arms, their very bodies were saturated with the venom of western civilisation, they were asleep and under the influence of a spell, so that in spite of the fact that they possessed arms, there was no possibility at all of a battle between them and the English at the time. The Bengalis were (at the time) dead (so to speak). How many storms and thunderbolts swept over their land upsetting the entire created order of things (in the province). They lost their own religion, their food, their clothing, their wealth, their industries, their trade. The flag of the foreigners fluttered triumphantly over the ash-covered heaps of skeletons of the dead Bengalis. The English never thought even in their dreams that the Bengali would ever again come back to life and make them quake with their prowess in warfare. The sham, fear-inspiring political cries (of the Bengalis) which they occasionally heard, they held to be the ghost of the Bengali beggar begging for alms in a nasal twang with which all ghosts are credited in popular Bengali superstition.

But though the English thought that the Bengalis would not come to life again, the Bengalis have actually returned to life. The same English under whose rule the Bengali died have revived the Bengali. The keen agony of the partition has brought the Bengali to life again. On returning to life, they devoted themselves to the boycott of things foreign, and a great battle thereupon ensued between them and the English. The people of Eastern Bengal, though without any resources and without arms, struggled, staking their lives in the struggle, and ultimately they won. Truly, foreign goods were completely expelled from Eastern Bengal.

The victory of Eastern Bengal made Western Bengal also shake its lethargy off and stand up. The people of Western Bengal, also fearless of all the weapons of the English, fought and won. The peculiar feature of this warfare has been that, though Bengali blood has been shed in the course of it, not a drop of English blood has been.

That the Bengalis have triumphed, the recent Durga Puja has proved in many ways. Two years ago the images of the goddess were in various cases decked out with *belati* ornaments, whereas this year the temple of the Mother has not been in very many cases polluted with impure foreign things. In truth, the unarmed Bengali, in having fought the English over the question of devotion to their own country, has won. The English have understood that the Bengalis have really come back to life. Hence it is that they have dealt out their *Brahmastra* (the most potent instrument of destruction) in the shape of the Bill for the Prevention of Seditious Meetings.

But from what we see, we think that the Bengalis are not moved even by this *Brahmastra*. The Bengalis will obey the law, but they will kindle the flame with the light of their eyes. What the end will be, God alone



knows; but this is certain that the unarmed Bengali has this time struggled with the English, who are possessed of all arms, and won. Verily, it has been a triumphant Bijaya (the 10th lunar day immediately following the Durga Puja) this time.

BASUMATI,  
Nov. 2nd, 1907.

110. Referring to a number of cases of differential treatment of Indians, both high and low, by European hotel-keepers, steamer-companies and managers of public parks, the *Basumati* [Calcutta] of the 2nd November says that a lakh of Bepin Babus may rot in prison, but still this sort of treatment will go on poisoning the minds of the people of the country, and no amount of red-tape will be able to prevent this.

BHARAT MITRA,  
Nov. 2nd, 1907.

111. Referring to the telegram received on Monday last conveying the request of the Canadian Council to the British Government to prevent the immigration of the Indian people into Canada, the *Bharat Mitra* [Calcutta] of the 2nd November is astonished that while the people of all the different parts of the world are allowed to settle in India and take service under the British Government, the Indians are considered ineligible to settle in the British colonies. The paper, therefore, ironically exclaims: "Oh, how kind are the English to the Indians!"

BHARAT MITRA,  
Nov. 2nd, 1907.

112. The *Bharat Mitra* [Calcutta] of the 2nd November notes, that while in the previous years the forward contracts for the foreign cloths, on the Lucky Day, was valued at Rs. 7 to 8 crores, it has this year fallen down to Rs. 50 to 60 lacks only. The paper ascribes the decrease to the *swadeshi* agitation, though the Anglo-Indian Journals contend that these contracts are no longer restricted to the Lucky Day alone, but are made all the year round. Let them say what they like, says the paper; the *swadeshi* has triumphed, and will have more such triumphs in future.

BHARAT MITRA,  
Nov. 2nd, 1907.

113. In concluding its obituary notice on the death of the late Brahmanbandhav Upadhaya, of *Sandhya*, the *Bharat Mitra* [Calcutta] of the 2nd November notes that the Police have withdrawn their case against the deceased, but not that against the Printer and the Manager of that Journal; and remarks that the justice of Government lies in dropping all the Police cases pending trial against the paper (*Sandhya*) in the local Police Court.

BIHAR BANDHU,  
Nov. 2nd, 1907.

114. In course of a lengthy article headed the "Triumph of the *Swadeshi*" the *Bihar Bandhu* [Bankipore] of the 2nd November censures the Indians who do not help in the growth of the movement, which, says the paper, is steady and vigorous, notwithstanding the repressive measures on the part of Government. The paper points out that, during the last Puja, the sale of country-made goods as compared with that of the imported articles stood in the ratio of 3 to 1. And it, therefore, exhorts the Indians to encourage the *swadeshi* as the surest means of preventing famine in their country.

BIHAR BANDHU,  
Nov. 2nd, 1907.

115. The *Bihar Bandhu* [Bankipore] of the 2nd November notes that owing to the *Swadeshi* agitation the sale of foreign goods in India is getting less and less extensive day by day and that there is, in consequence, a considerable fall in the demand of the imported wines in the East Bengal. But the *Pioneer*, says the paper, though it acknowledges the fact, does not yet believe it to be true. The paper, therefore, remarks that it (the *Pioneer*) is evidently suffering from the disease of scepticism which is irremediable in its case, but which will disappear of itself when the import of foreign articles into India will altogether cease. And this the paper hopes is inevitable, if the Indian people would only be strong in their *Swadeshi* cult and be united.

DAILY HITAVADI,  
Nov. 2nd, 1907.

116. The *Daily Hitavadi* [Calcutta] of the 2nd November says that, though the Lieutenant-Governor has admitted Mr. Collin's enquiry to have been unsatisfactory, yet he has no hesitation in thinking that the allegations against the Police are greatly exaggerated and that, excepting a



few of them, they took no part in the assaults and looting. Thus he has passed a judgment before trial. The public had already lost their faith in the Government Commission, and the Lieutenant-Governor's decision now makes them lose all hopes from Mr. Weston's enquiry also.

117. Referring to the answers given to the questions regarding Lajpat Rai asked by Mr. Gokhale in the Imperial Legislative Council, the *Daily Hitavadi* [Calcutta] of the 3rd November says that the fine replies that are generally given to interpellations, make one unwilling to avail one's self of the privilege of asking questions in the Council, if indeed it is a privilege.

DAILY HITAVADI,  
Nov. 2nd, 1907.

118. The *Howrah Hitaishi* [Howrah] of the 2nd November considers Mr. Morley's speech at Arbroath to be full of political tactics. From an honest man he has become an arch hypocrite. But he must be mad if he thinks that the false hopes he is holding out can delude us. The present agitation is not mere froth, but the mighty current of the ocean of India which neither you nor the British Government can check. But there is yet time to pause, to think, and to redress the wrongs. If, however, the storm really sets in, the waves of this ocean may wash everything away.

HOWRAH  
HITAISHI,  
Nov. 2nd, 1907.

119. A correspondent of the *Jasohar* [Jessore] of the 2nd November says that the maddening music of *Bande Mataram* has shaken the throne that lies beyond the ocean. Brother Indians, think not, it is simply the echo of a sound uttered by man. It is the tiding of the approach of the great man who appears in every *Yuga*. It has appeared in order to kill the accumulated vices of a whole *Yuga*; to save those who have placed all their hopes in God and to establish a holy kingdom of justice and righteousness in the world. We mingle our voice with the music and call, O brother Bengalis, throw off the lethargy of the past *Yuga* and let us advance towards the shrine of liberty with pride befitting heroes and enthusiasm befitting valiant men. Let us picture in our imagination the glorious future.

JASOHAR,  
Nov. 2nd, 1907.

120. The *Navasakti* [Calcutta] of the 2nd November writes:—  
The pangs of hunger are the worst kind of affliction that can befall mankind. One morning the Indians awoke and found that through the infinite "mercy" of foreigners, widespread havoc, plague, failure of crops, famine, premature death, etc., had come into existence. Owing to the excessive drain by foreigners, the country has grown poor. Even edible herbs that grow wild are not easily available. There is severe distress all round.

NAVASAKTI,  
Nov. 2nd, 1907.

I do not speak of a few rich people, of titled men, and of fawning sycophants, but of the 90 per cent. of the population who find it very difficult to keep body and soul together. The recent persecutions by the Government officials have intensified the distress of the people. Trampled under foot by the oppressors, the weak, emaciated and diseased Indians with sunken eyes are piteously crying to God for help.

Such a time had once come to France. The people there had been reduced to the last extremity by the tyranny of the higher classes and the officials. When at last the people of France assembled before the palace of the French Minister and asked for bread, the Minister scornfully shouted from the topmost apartment in the palace, "Go and eat grass." What happened then? The wave of a mighty force passed like lightning over the crowd; it seemed as if the blind recovered their eyesight, the weak felt strong, and the crawling wretch stood up. The palace was stoned, the hated Minister was caught and grass was forced into his mouth, and he was disgracefully murdered. His severed head was fixed upon a pole, and with it the people went dancing round the city. The news of this incident spread through the whole country, and a tremendous fire was kindled throughout France, and the Revolution swept the tyrants out of existence.

That a mighty irresistible force comes when the pangs of hunger drive the people mad, was mentioned long ago in our *shastras* by the sages. It was the force which the *Devas*, who had come out victorious in the great war between them and the *Daityas*, propitiated in the words:—

*Ya devi Sarababhutesu kshudha rupena Sansthita.*

(That goddess who resides in all creatures in the form of hunger.)



We do not know why such distress has appeared in this golden Bharata. It is not known for what grand display or what mighty force are the inoffensive, defenceless and weak Indians being made to feel this dire want of food? Mother, trampling upon the buffalo, revelling in war, in what mighty conflict between the *Devas* and the *Asuras* art thou again coming to perform thy frantic war dance?

SANDHYA,  
Nov. 2nd, 1907.

121. Referring to the learned speeches delivered by the Hon'ble Dr. Rashbehari Ghosh and the Hon'ble Mr. Gokhale in the Viceroy's Legislative Council held at Simla on the 1st November last, the *Sandhya* [Calcutta] of the 2nd November has the following under the heading "Simple increase of bile leads to no result":—

The Hon'ble Dr. Ghose's and the Hon'ble Mr. Gokhale's speech in the Viceroy's Council in connection with the Seditious Meetings Bill.

What is the result of all this useless talk? It is nothing, it can be nothing. We therefore ask everybody to be silent. Be silent only when the rehearsal of set speeches leads to no result, just as the indulgence by a parrot in words and expressions taught to it does absolutely no good to its keeper. But when the chains that bind your feet (the simile of parrot is still indulged in) are tightened, set up such a hideous cry, a cry of distress so loud, so far-reaching and so tremendous, that the keeper may feel thoroughly annoyed. That cry has already arisen and it has maddened the *Feringhi*, and the new law, the imprisonment of Bipin, the death of Upadhyay, the harassment of Bhupen, the persecution of Basanta, the flogging of Sushil, the notoriety attained by Collin, the Weston enquiry and the Lieutenant-Governor's timorous incoherent talk are all due to it. Let that cry grow more furious still, let all people in Bengal in one voice continue it. Then it will be effective. The *Feringhi* has made a new law. What is the harm? Why all this sorrow; why so much grief and resentment? The *Feringhi's* administrative system is for the extension of his trade. He will have it under his control (lit., nearest to his lap) as long as he can. If he fails it will mean his loss—nay, his ruin. What is that to you or me? As for us, we are conquered, subjugated, trampled under foot by others and living helpless under the protection of others. We are but strangers to the *Feringhi*. Let us remain strangers for ever. Why, then, should we trouble ourselves with what concerns the *Feringhi*? Such thoughts have occupied our minds in the past, but what have we gained? Why, then, any more of it? Why perform the *sradh* of the ghosts' father any longer (*i.e.*, do a thing with which we are in no way concerned)? Mr. Gokhale says that by conciliating Bengal and the Bengalis India will be conciliated. But, partition or no partition, Bengal is not to be conciliated. The Bengali has seen the form of the *Feringhi* fully revealed—has seen the hideous form of Surpanakha\* with

\*Ravana's sister who revealed herself in her hideous form to the brothers Rama and Lakshmana.

her veil removed. It is now too late to conciliate Bengal. The Bengali has got the *mantra* (charm) of *Bande Mataram* and has realised the high character of *Swadeshi* and the potency of the boycott. He will no longer keep silent. We shall have to atone for many sins, have to burn ourselves in the slow fire of burning husk (by way of expiation) before we can grow to be men. We shall say our last say, Rashu Babu, Gokhale and your *chelas* and others of that kidney, this (your talk) is only generating extra bile, nothing can come out of it. If you want to be saved, give up licking the rice-gruel of the *Feringhi*; or if death be your lot, then die. Let the *Feringhi* go on with his dance as he is wont to do. Come (dear) Bengalis, sweet as nectar strained out of a hundred moons, come; let us draw the line (marking our sphere of influence) in the name of the Mother, and devote ourselves to her work with fresh vigour.

SONAR BHARAT,  
Nov. 2nd, 1907.

122. The *Sonar Bharat* [Howrah] of the 2nd November alleges that

Where is Bipin Pal?

Bepin Pal has been removed from the Presidency Jail, as under his influence the prisoners there were being imbued with the *Swadeshi* spirit. No one knows where he has been taken, but some say that he is in the Buxar Jail. But, then, it is not unlikely that the prisoners of the Buxar Jail should turn *Swadeshi* also. Englishmen have lost their heads, and they are applying a remedy on the surface, whereas the real disease lies deep under the skin. If British drugs fail they might borrow some from India.



123. The *Sonar Bharat* [Howrah] of the 2nd November publishes a letter

SONAR BHARAT,  
Nov. 2nd, 1907.

Was Brahmabandhav's death  
due to natural causes?

which appeared in the *Bande Mataram* of the 1st November from one of its correspondents, who avers that there is some mystery connected with Brahmabandhav's death. It is not possible that he died of Hydrophobia, as the Hospital doctors say, for he had never been bitten by a dog. Some other doctors think that he died of Tetanus, and if it is so, the Hospital authorities are to blame for being careless. The *Sonar Bharat* does not doubt about the existence of some mystery, and remembers that a poisonous snake was placed in Mr. Tilak's cell when he was in prison. There are many rumours connected with the death of Kavyabisharad also.

124. The *Yugantar* [Calcutta] of the 2nd November has the following:—

YUGANTAR,  
Nov. 2nd, 1907.

"Vijaya greetings."

None but a hero deserve *Vijaya* (victory) greetings. Therefore, ye heroic young men who are ambitious of victory, accept our *Vijaya* greetings. After the celebration of the worship of that great Power, by worshipping which Sri Ramchandra extirpated the race of *Rakshasas* (demons), the whole province of Bengal looks a picture of victory. That form of the Mother in which she appears as the queen of queens is visible on all sides. Every brave heart leaps up with joy by the impact of the waves set up by that all-conquering Power. 'Fear not,' 'fear not,' are the words which are echoed from the sky. The loud shouts of *Bande Mataram* are slowly robbing the enemy of his courage and prowess. Look around and behold the Mother appearing as the goddess *Jagatdhatri* and promising to kill the demons when they grow too powerful.

Your *Swaraj* throne will soon be established. Go forth from cottage to cottage, to the furthest extremities and proclaim this gospel of victory.

Behold the terrible form of the Mother opening her immense mouth, with her tongue protruded and wishing for the blood of the monster. Before plucking out our hearts and offering them to the feet of the Mother, let us contemplate the Mother in her destructive form to our heart's content. This time the Mother will not accept the sacrifice of sheep. The highest sacrifice (i.e., the sacrifice of human beings) must be offered. Therefore, make haste, you patriot.

Therefore rise up, gain fame, and, having conquered thy enemies, enjoy the prosperous kingdom. All these have been killed by me beforehand; be you only an instrumental cause," (as says Srikrishna in the *Gita*.)

Let every house in India resound with the trumpet call of *Vijaya*."

125. The *Yugantar* [Calcutta] of the 2nd November writes:—

YUGANTAR,  
Nov. 2nd, 1907.

"Thoughts of the future."

The time has come (for us) to examine whether or not our manliness is growing in the same rate in which work is increasing in the country. Standing at this juncture we shall have to decide for once whether the course we have adopted so long requires to be changed in order to ensure success in (our) work in the future. Our enemies have chalked out their path of work, but we have not yet been able to get our strength concentrated: probably we have not been able to rightly understand by what means the various lines of (our) work in the country will be brought into our hands. But inability to understand it will not do any longer. We remember how it is about six years ago now, the day on which the gospel of liberation came from the western shores of India and infused life into the inert body of Bengal, the day on which only a number of resourceless and helpless youths began running about constantly repeating the *mantra* (hymn) of liberty in the ears of those worthy to receive it. The field of work was circumscribed at that time. It was not very difficult then, either, to keep under control all the lines of work. After that came the flood of the *swadeshi*, and Bengal was inundated with the flood of (*swadeshi*) ideas. The lines of work became separated and no longer remained under the complete control of the leaders. The mass of ideas, unrestrained and overflowing, began rushing in a strong current.

At first the English were somewhat taken aback from the fear lest handful of foreigners (as they were) they should be washed away by that *swadeshi* flood. There was no longer room for the foreigner to stay (here), unless domestic strife could be brought about. That was why the English



\* In the Ramayana, the brother of Ravan, who betrayed his secrets to Ram.

fell to choosing out Bibhishans\* from the recesses of (our) homes. In no country and in no age has there been any want of Bibhishans. In this country, too, a good many Bibhishans have turned up commencing from Dacca and ending in Pathuriaghatta. In places quarrels broke out between Hindus and Musalmans. Getting a little breathing space of time, the English fixed on their future line of conduct.

Noticing that the present agitation is confined for the present only to the middle class (of the population), the English set about trying to get under their thumb the rich and the ignorant. A council of notables was projected in order to keep the rich inflated with pride and consequently blind (to what was going on in the world). Preparations were made to keep the people ignorant and lifeless by committing oppression on the zamindars, by setting Hindu and Musalman by the ears, and by creating artificial famines by various dishonest means. There remained only the middle class (to deal with). Upon them, oppression began to be committed, through the agency of the Police, through Gurkhas being set (on them), through detectives being engaged (to watch them). And conspiracies were carried on to eradicate the entire body of the leaders of the middle class. The English thought their purpose would be gained by doing this much only, that this much would kill the national movement in India. That is why (they are) up and doing now. Lajpat Rai, Ajit Singh, Bhupendra, Arabinda, Bipin, Brahmabandhav, Leakat, one by one upon all has fallen or is falling the keen-edged sword. And the English think that if only they can destroy these men, they will continue holding rule happily as before. To bring under their influence the Rajas, the Maharajas, the moneyed classess and the mass of the population by various devices proper and improper, and to repress the middle classes and destroy their leaders—it is this which is the present policy of the English in their government (of the country). The English have resolutely set themselves to translate it into action.

But out of this collision a hideous form is making itself seen, which the English did not expect to see. Those who have been hitherto chanting the *mantras* (hymns) at the national Yajna (sacrifice) and invoking the gods seem to be gradually coming to a stop, while out from the fire-pit (at the Yajna) is

† God in his destructive aspect.

being seen a hazy outline of the destroying aspect of Rudra† (over the entire country) from Lahore to Calcutta, and from Calcutta to Madras; the inarticulate agony which has hitherto been wearing itself out for want of expression now seems to be manifesting itself in a terrifying aspect in order to destroy its enemies. Hence it is, that the English, though their lips cry out kill, kill, are terrified in their heart of hearts, thinking "where will it all end"? The English realise that those who strive for emancipation are indeed few in number, but that if they can conquer death, they will be unconquerable. It will not do to battle with them merely with a number of (men who are) slaves for the sake of the bread and who are attracted by (the prospect of) honour.

But it does not appear that we all have even yet found out wherein lies the centre of our strength. Our strength lies dispersed all over the country in atoms. It is because we have not been able to collect them together, that we have not even yet succeeded in knowing the measure of our strength. If blood is shed once, here too probably oppression will begin to be committed as in the Punjab, the leaders perhaps will be deported, and left without leaders, all work will fall into confusion. This is what many are apprehending. Undoubtedly if work is begun in an unregulated and unsystematic way, it is very difficult to prove equal to one's competitor. But that apprehension will be removed, once the various centres of strength are methodised. There will never be any dearth of leaders in the country, if (the work) continues to be based on truth. The enormous mass of ideas will itself create the machinery necessary to make itself manifest. They who set the current of ideas flowing in the country will perhaps remain in chains in the prison-room. But the inheritors of their ideas (*lit.* sons of their minds) will become self-reliant. By bringing the centres of strength established by the leaders into proper relations with each other, they will guide the current of ideas in the country towards the (proper) aim. And those among them who are men of



action will come to occupy the position of leaders. This truth will not surely die this time.

Do not then any longer remain unconcerned. Let those who have been initiated into the *Matri-Mantra* (the formula sacred to the mother, bestir themselves about uniting with the main focus (of national strength) after setting themselves in order. Let preparations go on patiently in each heart for the mother's *Sandhipuja*.\* But it will not do to stop the exterior worship. Let the *dhak* and the *dhul* (forms of the drum) continue being sounded, stirring up the heart into enthusiasm. Let the people all over the country set up a dance, and even amidst that let each prepare himself to place himself unreservedly at the mother's feet.

\* The worship performed to the Goddess *Durga* at the auspicious moment when the 8th lunar day passes into the 9th.

126. In the course of an article entitled "The Service of the Mother" the *Yugantar* [Calcutta] of the 2nd November writes:—

YUGANTAR,  
Nov. 2nd, 1907.

Hitherto we used to hear it said even by many wise men that the people of the country must first be educated and prepared and only then will come the time to preach the ideal of, and decide upon the means of gaining, liberty; that people must first be made strong and then will the time come to set them to work. But our faith in the utterances of the wise thoroughly vanished when before our eyes we saw Basanta smilingly treat with contempt the terror of the *Feringhi's* prison. He was not moved even by a jot when he was told that he would have to suffer the torments of hell for two years and-a-half. We understood that day that the great truth, the perception of which gives even the disabled the strength to cross mountains, has commenced entering and taking possession of the hearts of the devoted. You and I think that the country has not yet been roused; but see here how even men who did not listen to any speech, who did not lose themselves in an ocean of words, have led the van carrying on the Mother's flag.

Again, did you not see how, the other day, the young boy Sushil, like a hero, smashed up the *Feringhi's* pride? Whence did this little boy find the strength to do so? Who was it again that whispered into Basanta's ears the great gospel of self-sacrifice? Do you not (still) believe that the Mother has appeared? Who was it who showed to the old constable, who had been the slave of Government for 20 years, the path to emancipation? Whose thunderbolt is it that is running about at the present moment all over the country from Dinajpur to Rajmundry? Who is at the present time lifting up and putting in the hands of (Her) sons the sword, in order that they may garland themselves with the heads of a lakh of *asuras* (demons)? Who is to-day putting forward Her lily feet in order to dye the hearts of the *asuras* with blood? There is no time for thought any longer. Thou who wearest the heads of the *asuras* as a garland endow Thy sons with victory this time.

127. The *Yugantar* [Calcutta] of the 2nd November writes that the time has come when the Bengali must forget his longing for peace. As Ruskin has pointed out:—

YUGANTAR,  
Nov. 2nd, 1907.

"There is no art among a shepherd people, if it remains at peace. There is no art among an agricultural people if it remains at peace."

It was this all-destroying peace which brought about the destruction of the power of Rome. At the present time it is under the spell of this sorceress that India is being reduced to impotence.

To quote Ruskin again:—"We talk of peace and learning, and of peace and plenty, and of peace and civilization, but I found that those were not the words which the muse of history coupled together, that on her lips the words were—peace and sensuality, peace and selfishness, peace and death. I found, in brief, that all great nations learned their truth of word, and strength of thought, in war; and that they were nourished in war and wasted by peace; taught by war, and deceived by peace; trained by war, and betrayed by peace: in a word, that they were born in war and expired in peace."

128. The *Yugantar* [Calcutta] of the 2nd November writes as follows in an article under the heading "The Cremation of the English":—

YUGANTAR,  
Nov. 2nd, 1907.

"The Cremation of the English". The civilised English, who are master-politicians, are nevertheless the greatest dunces. This fact the votaries of the new idea have not been slow to understand.



That a man who lays the axe at his own feet and knowingly arranges his own funeral pyre is a fool is admitted on all hands. But still the Bengalis, aspiring after civilisation, are anxious to imitate the English in the attainment of this object. The English are egregious fools for possessing the monkey's intellect; the civilised English imagine that they encage the living revolution pervading Bengal and so make an end of it. This they cannot do in an uncivilised way, and therefore they have placed at Lall Bazar a trap for capturing the tigers of the Sunderbans. Many are the tigers that have been caught, such as Bhupendra Basanta Kumar Upadhyay, Bepin Chandra, Leakat and many others. We hear that this time the foolish English have gone mad and the Punjab lion, the Bengal tiger and the Deccan bear will all be caught in the trap of their law. Be it so. According to Vedanta the world is a *maya*, an illusion, and the things visible are without reality. But that at least the power of the English is an illusion, a magic show, is a thing not unknown to the men of the new idea. These latter voluntarily putting their heads into the traps of the English, but the former are vimage that they have caught them by their own skill. We have understood the *maya* of Vedanta; and as soon as we learn the *Sat* that lies beyond this *maya*, the red-faced *maya* in the guise of the Indian Emperor must take its departure for good. The civilised are in consequence gifted with a monkey's intelligence. The English imagine that they have imprisoned in the Bastille all those who would engage passage for them to England with all their bag and baggage and that therefore their magic power and magic empire must endure for all time to come. We had an idea that God only is infinite; but we now find that Western foolishness is also infinite and unlimited.

The *Feringhi* rulers, so clever in statesmanship, have recently committed two fatal blunders—the first is their belief that the monster of Revolution, with its bloody tongue and gaping mouth, dies of starvation when men are caught and confined; the second is that the English think it to be quite an easy task to get hold of all the leading instruments of the new idea, believing that when that is done the new movement perishes. But how can the Western demon understand that wherever the influence of Arabinda and Bhupendra has penetrated that influence has given birth to men who are worthy to be their disciples (*lit*, it has made stones, waste-lands and deserts to grow lotuses of human beings). You red-faced stealer of the Kohinoor, know that the man whom you have put in your prison, which is only a house of cards, turns many pieces of iron into gold the moment he touches them. So much manliness, such leonine courage do you expect to restrain with the weak, grass-made, rope of your law? If you fail with that means, what else do you mean to employ? Is it the *nalika* (musket)? But the *nalika* is not your ancestral property nor is it mine. It belongs to him in whose pocket rupees jingle. That day on which, goaded by your impudence, the Indians will rise with a roar, a Jagat Seth or a Labhchand and Motichand will be found to pay down money sufficient for the purchase of lakhs of death-dealing weapons (*lit*, mortal arrows) which will lie scattered broadcast all over Bengal.

You are already dead. Turn your eyes, blinded by your materialism, for once towards the divine universal form of the Charioteer of Kurukhetra (Sri Krishna), you will there see that your places, shops, cannon, fortifications, umbrella and staff are all being ground to powder under those hideous teeth of his. You who are dead even while alive, you who are like the decomposed dead body (floating) at the (river) ghat, why are you so afraid to die? Shall you be able to kill the Vedanta-yogi who has conquered death, the Santan\* (devoted patriot) hero,

Probably an allusion to the Sect of Santans mentioned in Bankim Chandra's Anandamath.

with the magic show of *lal-pagri* and military khaki? Ho ho-ho! A struggle between *maya* (illusion and *sat* (reality), a battle between a ghost and a god. Is such a thing possible? You died and turned a ghost the very day on which you attempted, by force of arms, by persecution and unrighteousness, to dethrone truth. It is only necessary to go through the formal ceremony of cremation, and we have arranged a funeral pyre for that purpose and are chanting the *mantras*. If only we could bathe you, who are but a corpse, in the blood drawn from the veins of Santan (devoted patriot), our purpose would be fulfilled. Haribole, Haribole (chanting the name of Hari).



129. The *Hitvarta* [Calcutta] of the 3rd November cannot help laughing at the nonsense uttered by the *Pioneer* in connection with the message sent by Mr. Keir Hardie to the *Daily Mail* asking His Majesty the King to save the people of India from the police rule.

HITVARTA,  
Nov. 3rd, 1907.

130. The manner in which the Bengalis held fast to their *Swadeshi* vow has, according to the *Hitvarta* [Calcutta] of the 3rd November, excited the admiration of both friends and foes alike. Those gentlemen who could not dispel their love for foreign articles so long have now pledged themselves not to touch them, on account of the highhandedness of the officials. Our foes, on the other hand, says the paper, have been terrified to see the success and strength of mind of the Bengalis.

HITVARTA,  
Nov. 3rd, 1907.

131. The same paper refers to the small number of contracts entered into by the Marwari merchants on the lucky day this year as compared with those in the past year and herein sees a retribution for sending patriots like Bipin Chandra Pal to jail.

HITVARTA,  
Nov. 3rd, 1907.

132. Under the marginally noted heading the *Hitvarta* [Calcutta] of the 3rd November gives statistics to show the falling off in the imports of foreign shoes, candle, toys, silk cloth, wine and, lastly, the Manchester goods, and then observes that it is no less creditable to the Bengalis whose solemn pledges and unity have tended to send the foreign trade to h—l. It is because of this downward current of the English trade that the English are trying so much to crush the Bengalis who have set this current flowing.

HITVARTA,  
Nov. 3rd, 1907.

133. The *Hitvarta* [Calcutta] of the 3rd November is glad at the good tidings conveyed through its Koilaghat contemporary (the *Englishman*) regarding the preaching of *Swaraj* by a native lady in the zenana in a certain town of the United Provinces and the consequent disregard shown to the Missionary ladies in house-holds where they commended great respect. According to the journal, it is necessary that our ladies should know the present deplorable condition of the country and its causes. Their ancestors knew them, and as a result their children were patriots. The paper thanks the patriotic lady who has been the means of reducing the Missionary influence in the zenana, and hopes many more ladies would follow her example. As for the efforts of the Missionary lady who is exciting the Government to punish that patriotic lady, says that paper, although so anxious to obtain her punishment, the Missionary lady had not the courage to reveal her own name, the name of the patriotic lady or the place to which her account refers.

HITVARTA,  
Nov. 3rd, 1907.

The paper hopes that, with the examples in Bengal before it, the United Provinces Government would not dare play with the fire.

134. While complimenting the Raja of Manda in the United Provinces on his having resolved to spend a lumpsum of money on giving relief to the starving population, instead of spending on entertainments to celebrate the birth of a son, the *Hindi Bangavasi* [Calcutta] of the 4th November remarks, that notwithstanding there being famine in Bengal, Sir Andrew Fraser did not scruple to spend more than a lakh of rupees to provide a *Natchghor* (ball-room) for himself. The paper asks whether this is due to His Honour being a foreigner or what?

HINDI BANGAVASI,  
Nov. 4th, 1907.

135. Noting that the demand of the country-made shoes has been so great in Dumka, in the Sonthal Parganas district, that the local shoe-makers have been unable to supply it, and observing that the *swadeshi* agitation has thus had the favourable effect of bringing a petty income to the native shoe-makers, the *Hindi Bangavasi* [Calcutta] of the 4th November regrets that the Government executive are forming various resolutions in their minds to strike a death blow at the movement. The paper, therefore, exclaims: "Surely, none can understand your ways, O Lord!"

HINDI BANGAVASI,  
Nov. 4th, 1907.

136. Under the marginally-noted headlines, the *Hindi Bangavasi* [Calcutta] of the 4th November writes:—

HINDI BANGAVASI,  
Nov. 4th, 1907.

Agreat triumph.

What a great combat? On one side there are the well armed English, and on the other the



armless Bengalis. Now, the impossible is become possible, and the old stories are turning out to be true. Now, a lion and a mouse have entered the lists to fight each other. And we are witnessing today during the British rule what were never known during the Hindu and Muhamman administrations of the country. The Bengalis did not fight the English, when they were in possession of arms, and when they could have fought if they liked. But a serious fight is now going on between the two nations.

The question of arms apart, the Bengalis were more dead than alive, having lost their religion, their country, goods, food-grains, cloths, health, and their industry and commerce. The foreign flag was waving as if over the heap of skeletons of the dead Bengalis. And, as a consequence, the English were altogether easy in mind. They did not even dream that the Bengalis would get alive again and make them tremble with their (the Bengalis') valour in fighting. The political cries of the Bengalis passed off unheeded by the English, as if they were the cries of their phantoms themselves. Also, the English were under the impression that the Bengalis would never revive, but they have, contrary to their expectation, and, certainly, it is the English themselves that have helped them to life. So far as twenty years back the Bengails had awakened once before this to the sense of bettering their situation. But at that time fortune did not smile on them, and they again fell asleep as usual. But, now, the partition of Bengal by Lord Curzon has awakened them afresh.

Seeing that while destitute of home articles, their country was full of foreign goods, the Bengalis took to advocating the *swadeshi*. And, as a result, the devotion to *swadeshi* movement and desire to boycott foreign goods began to manifest themselves on the part of the people of East Bengal. But this was immediatly followed by a regular fight, the wielding of the regulation *lathis*, the incursion of the Gurkhas, the shouts of the Police, and the hurling down of the *Sutarshun chakra* (Vishnu's discus with which he killed the demons) in the form of (Government) circulars.

The people of East Bengal were armless, but notwithstanding they fought, with great spirit, with the English. The English had balls, bullets, guns, muskets, swords, shields, and what not. But what had the East Bengal people? They had nothing except their lives. So, they staked their lives while fighting with them unarmed.

The people of West Bengal also did not fear the arms of the English. They also fought with them with their lives, and they too came off victorious. The peculiar feature of the combat was that it was the Bengalis that had to suffer bloodshed, the English losing not even a drop of their blood. Strictly speaking, the armless Bengalis have come off victorious in their recent fight with the English, in the cause of the *swadeshi*. The English are quite sensible of this. And it is for this reason that they are going to enact a new law entitled the "Seditious Meetings Act."

The Marhattas have awakened, the Punjabis have awakned, the Bengalis have awakned. Let see when the people of the other parts of the country do the same.

NAVASAKTI,  
Nov. 4th, 1907.

137. In an obituary notice of Upadhyay Brahmabandhav, the *Navasakti* [Calcutta] of the 4th November says that Brahmabandhav's life was a brilliant example of fearless struggle against the demons who are opposed to the establishment of *Swaraj* in this country. Indians lick the *Feringhi's* feet, while he kicks them in return for the wealth and honour which he takes away from them. It is by some magic influence that the *Feringhi* makes us accept his artful politics, and Brahmabandhav made the people see through all this. Brahmabandhav attacked the *Feringhi* because his enchantment was the cause of all our miseries.

NAVASAKTI,  
Nov. 5th, 1907.

138. In the course of a contribution a writer in the *Navasakti* [Calcutta] of the 5th November draws a parallel between the story of Durjodhan (who, though he refused to concede even five villages to his cousins, the Pandavas, who had forfeited their kingdom to him, was at last ruined and killed by them) and the English who will not grant anything to Indians. Englishmen have forgotten the promises which they made of good government when they cleverly obtained the administration of Bengal from

Can the present form of administration last?



Siraj-ud-Dowla, and also the promises contained in Queen Victoria's Proclamation. So also did Durjodhan, and he had to pay a good penalty for this.

Intoxicated as they are with the possession of empire, Englishmen should bear it in mind that they cannot enjoy the empire when they have broken their promise. Do they think that they can hold peaceful sway by means of oppression of the people by Gurkhas, by setting Hindus and Musalmans against each other, by deporting Lajput Rai and Ajit Singh, by making new laws for disarming the people, by stopping meetings, and by checking the *Swadeshi* agitation? If the Indians are united in their endeavour, they will never fail in it. What we want is only *Swaraj*. We do not wish harm to come to British rule; we want peace and a full meal every day.

139. The *Sandhya* [Calcutta] of the 4th November contrasts India under Hindu and Musalman rule with India under British rule, pointing out how in the past the country

SANDHYA,  
Nov. 4th, 1907.

Stranger in our own country. was one which its inhabitants could call their own, but how in the present it is in the occupation of *Feringhis*, and the natives of the soil have come to be strangers in their own country.

Continuing, the paper suggests the taking of a walk in the *Maidan* and in the Eden Garden of an evening as a good object-lesson in this connexion.

140. The *Sandhya* [Calcutta] of the 4th November writes:—

SANDHYA,  
Nov. 4th 1907.

The question of Indian loyalty. That the *Feringhee* should beat us tied can be tolerated, has been tolerated for 500 year's and will be tolerated, God knows, for how much longer. But that he should insult us by making fools of us is intolerable. That you should set us by the ears like rams, and from a distance clap your hands and see the fun, it is this which hurts us at the core of our hearts. That in spite of seeing through this mean trickery of yours, we shall have to *salaam* you as the masters of this country that is a cause of grief to us which none but God will be able to remove. When that day will come, who knows.

*Feringhi*, there is nobody in our country who loves you, there is none loyal; perhaps no one in this country can be loyal to the fullest extent. It is because some are shrivelled by a vague fear of the future, that they bow to you from a distance. And you are such a knowingly sinful party, that accepting this vow as genuine, you proclaim the Indian's attachment to the *feringhee* and take credit to yourself therefor. If the truth is to be said, there may be a moderate and an extremist party in this country in name, but in fact all have the same ideas and aspirations.

141. Regarding the suggestions lately made by the *Englishman* newspaper of Calcutta, and the adoption of more drastic measures against the promoters of sedition than that contemplated by the Seditious Meetings Bill, the *Sandhya* [Calcutta] of the 4th November writes:—

SANDHYA,  
Nov. 4th, 1907.

This is straight talk, such as be fits men. But know that the flame cannot be kept hid under the ashes for ever; that men cannot be treated as monkeys always; and reddening your eye at us will not do any longer. We shall die, but dying we shall live again, and shall look forward hopefully to being a witness of your sorrows and your torments here.

*Feringhi*, do not threaten us with oppression. To be threatened by you, is a very old game with us—we have played it ever so many times. In the name of the Mother we have floated the barque of *swadesh* on the sea of life; the barque does not and will not sink. There is no fear for any of us. But, *feringhi*, be careful yourself.

142. The *Sandhya* [Calcutta] of the 5th November has a leader, from which the following are extracts:—

SANDHYA,  
Nov. 5th, 1907.

Strong faith in the *feringhi's* goodness.

A piece of coal does not part with its blackness, even if it is washed a hundred times. Our minds are like a piece of coal, for inspite of the incarceration of many innocent men for the sake of the *swadeshi*, the sentences of whipping passed on boys, and the whole host of Government officials determined to hoodwink us and to prove us to be fools, we still think that the *feringhi* will not altogether give up all sense of justice, charity and kindness, and lose his humanity entirely. We almost hope that the *feringhi* is now exasperated and is acting thoughtlessly, but that in his cooler mood he will check himself. Why else should we get angry at the



sentence of six months' rigorous imprisonment passed on Maulvi Liakat Husain? We are shocked at any act of oppression or injustice done by one whom we love and respect as an honest man, but are never angry or grieved to find such things done by a person whom we know to be oppressive and selfish.

The *feringhi* will rule this country, and also trade here. With him trade is the first consideration, and administration next. He wants to enrich his own people with the money obtained from this country, and that is the sole object of his rule, notwithstanding whatever Lord Minto, or the smaller *Lats* who take their cue from him, may say. The *swadeshi* and the "boycott" are injuring the *feringhi's* commerce, though by reason of enriching the people, they are beneficial to the Government, since the welfare of the Government is closely connected with the prosperity of the people. The *Feringhi*, however, would have his trade and his rule both at the same time and that is impossible. The result is that we are suffering hardships, and our ruler, the *Feringhi* trader, has become narrow-minded. That is why justice is perverted, the system of administration is tainted, the judges have become dishonest and the Governors have become thoughtless.

Still, we persist in our belief (in the goodness of the *feringhi*) which we have cherished since our childhood. Still the coal is black. It is only a spark in the form of a capable leader that can put this coal to a red glow. But who will do it now that Bramabandhab is gone? We can have this fire in our hearts if we can think of the whole country and the whole society as our own. But who will help the different communities to know each other?

SANDHYA,  
Nov. 5th, 1907.

143. The *Sandhya* [Calcutta] of the 5th November publishes a report,

*Swadeshi* preached by a girl under a trance.

which appeared in the *Bengalee*, of a girl in the village of Beloon (near Pundooah) who fell into a trance on the second day of the Durga Puja and said that the goddess was angry with the inhabitants of that village at not having given up the use of foreign goods. The girl also said that the goddess will always help her *Swadeshi* children, and that they need not be afraid of oppression by the *Feringhi*. As a result of this miracle, the villagers have destroyed all *belati* goods and taken the *Swadeshi* vow.

RAJENDRA CHANDRA SHASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 9th November 1907.*



# REPORT (PART II)

ON

## NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

### Week ending Saturday, 9th November 1907.

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		Will the Nagpur Extremists wreck the Congress? ... ..	ib.
		How to meet the inevitable repression ... ..	ib.
		Result of 176 years’ rule ... ..	ib.
		Law and order. Or the reverse? ... ..	ib.







## II.—HOME ADMINISTRATION.

## (a)—Police.

1206. *Bande Mataram* thinks itself perfectly justified in questioning the credentials of those who are held to constitute the People's Commission. It argues that a Commission to be recognised as the People's Commission should be appointed at the demand of the people by their accredited leaders. The people had not demanded the appointment of this Commission, nor had it been appointed by their leaders. The action of this self-appointed Commission is therefore in no way binding on the people. The journal also questions the object of this Commission. The people are convinced that the police are responsible for the riots and that they took an active part in it. The Government, on the other hand, is convinced that the police behaved as angels. It is impossible to bring about a compromise, and a compromise no party wants. Under the circumstances the only course left for the Commission to justify its appointment is to formulate a plan for organising the resources of the people with a view to preventing a recurrence of such riots and to advance a policy of self-help. It fails to understand how the appointment of Mr. Weston can benefit the people. "Such Commissions are always a convenient course to whitewash the bureaucracy, and when their findings do not chime in with the views of the Government, their reports are kept as curiosities only." The journal concludes by stating that the "People's Commission" could have justified itself only by doing something towards arranging to give proper compensation to those who have suffered loss by the fury of the mob.

*BANDE MATARAM.*  
25th Oct. 1907.

1207. Commenting on the evidence of Kumar Monmotho Nath Mitter before the unofficial Commission, the *Bengalee* thinks that it may be easy for Government, in the intoxication of irresponsible power, to ignore that testimony and to triumphantly declare that it will take no notice of the unofficial enquiry because the official enquiry has proved abortive. But a position like this is not only illogical but extremely unwise, as the Government will possibly discover some day. It can no longer plead want of material, and if the present opportunity is not availed of for a sifting enquiry into the matter, Government will have only itself to thank if the result be to alienate the people still further from it.

*BENGALÉE.*  
30th Oct. 1907.

1208. The *Amrita Bazar Patrika* declares that if the police hooliganism which recently disgraced the administration of Calcutta, is unprecedented, so is the manner in which the incident has been sought to be disposed of by the authorities. The journal trusts that Mr. Weston will enquire into the following points: (1) Who was responsible for the Beadon Square disturbance of the 2nd October? (2) Why was a police demonstration made in the evening of the next day? (3) Is it a fact that the police got information that a disturbance and looting would take place on the 3rd? If so, why were not the public warned? (4) From whom did the police get this information? (5) How was it that no steps were taken to stop hooliganism in the northern part of the town, though so many police officers were posted near Beadon Square? (6) Is it a fact that only the people residing within the jurisdiction of Superintendent Aldridge suffered and that some of his Inspectors refused to take complaints and showed no willingness to help the sufferers? Even if many complainants do not attend the Court of Mr. Weston, he can certainly elicit correct information on all these important points, and clear up the mystery of the looting affair.

*AMRITA BAZAR PATRIKA.*  
30th Oct. 1907.

1209. Referring to the recent charges on which Maulvi Liakat Husain has been hauled up for trial, the *Bengalee* states that the public believe that the action of the Government is directed towards crushing *swadeshi*. The Maulvi is not only a *swadeshi* preacher, but one of the staunchest advocates of that movement. He is, besides, a Muhammadan and is therefore bound to exercise an influence upon the Muhammadan masses which the average Hindu preacher may not be able to do. It is for this reason, so people think, that the bureaucracy is so anxious to crush him.

*BENGALÉE.*  
31st Oct. 1907.



AMRITA BAZAR  
PATRIKA,  
31st Oct. 1907.

1210. In connection with the Bengal Government's Resolution on the recent riots, the *Amrita Bazar Patrika* declares itself as simply staggered that such authorities as Sir Andrew Fraser, his Chief Secretary Mr. Gait, and Mr. Commissioner Collin, should allow themselves to play so hopelessly into the hands of the police. Their attitude is all the more inexplicable as they have sought to whitewash the grave lapses of the police in an unblushing manner, in the face of startling revelations brought to light at the people's Commission. It seems they clean forgot the fact that they were not irresponsible parties and could not therefore talk like ordinary people. The Resolution of the Government is not only unworthy of the exalted position which the Lieutenant-Governor and his Chief Secretary hold, but it adds gross insult to the grave injury which the Bengali community has suffered at the hands of the Calcutta police. In short, the decision of the Bengal Government will not enhance its reputation for justice, fairness, and impartiality, but make it still more intensely unpopular with the people than it is now.

BENGALER,  
31st Oct. 1907.

1211. Commenting on the Resolution of the Bengal Government on the Hon'ble Mr. Collin's report on the looting in Calcutta, the *Bengaler* remarks that "a more unsatisfactory official report can hardly be imagined," that every paragraph and every single sentence of every paragraph of the Resolution teems with statements of facts and inferences therefrom, of a controversial nature, which the public would not accept. Government knows this perfectly well. But these are times in which anything can be said about and against Indians. A Government Resolution is, however, considered as being hardly the place for the repetition of such a calumny against "respectable Bengalis" as the Bengal Government has promulgated. The journal asks the Government what possible good the publication of the Resolution on the eve of Mr. Weston's enquiry can do. "Was this the proper time for Government to notify to all and sundry that they are prejudiced against the public and are in favour of the police?"

HINDOO PATRIOT,  
31st Oct. 1907.

1212. The *Hindoo Patriot* is of opinion that disappointing as the report on the recent riots and the Resolution based on it, may prove to the public, they show how strong is the need of starting a fresh investigation of a more sifting and impartial character. The facts have not been elicited by the late enquiry, though several assumptions have been made, and the police seems to have been treated with a consideration which has not been shown to the public. There is no reason why the depositions of one party should be more readily believed than those of the other, and why the statements of the police and the tramway men more trusted than those of the private witnesses. In conclusion, the journal states that the public are grateful to Government for the appointment of a second Commission and trusts that Mr. Weston will be afforded due facilities for conducting the enquiry on right lines.

MUSALMAN.  
1st Nov. 1907.

1213. The *Mussalman* declares that the recent riots in Calcutta clearly show the disposition of the local authorities towards the agitation of the people for the betterment of their economic and political condition; that the people when brutally maltreated, are prepared, under the pressure of extreme necessity, to retaliate; and that in Bengal even, where the people are proverbially docile, persecution defeats its own end. Had not the authorities connived at the outrages perpetrated by the subordinate police, it is difficult to believe that the *pirahawallas* would have dared to do the enormous mischief they have committed.

AMRITA BAZAR  
PATRIKA,  
1st Nov. 1907.

1214. Referring to the censure of Mr. Collin by the Bengal Government for the manner in which he conducted the enquiry, the *Amrita Bazar Patrika* remarks that Sir Andrew Fraser is so good that he would rather allow a subordinate to disregard his order than put the latter to any inconvenience by compelling him to obey it. Although Sir Andrew has preferred a string of serious charges against Mr. Collin, he has punished the latter by allowing him to go home. The journal sympathises with His Honour's humiliating position. His helplessness has led the leaders of public opinion to appoint a Commission of their own to ascertain and publish all the ugly facts which were either not enquired into or concealed by Mr. Collin. All this might have been



avoided if the Lieutenant-Governor had been a little firm and compelled Mr. Collin to wait a week more; but in that case, he would have offended his subordinate. As a matter of fact it is not the Chiefs, but their subordinates who now rule and are the masters of the situation. Such is the present-day policy and hence it is that the worst form of police rule has been introduced into the country. The journal concludes with the statement that the Government has committed a great blunder by publishing its resolution without waiting for the reports of Mr. Weston and the non-official Commission. It had absolutely no business to bring ridicule upon itself by publishing it.

1215. Commenting on the refusal of the Lieutenant-Governor to recognize the People's Commission, the *Bengalee* observes that,

BENGALIEE,  
1st Nov., 1907.

The Government and the Calcutta riots.

in the lurid light of the mass of evidence recorded by this Commission, it is not difficult to see why the authorities are unwilling to have the matter sifted, and, as they have no means to stop the Commission, they now want to ignore it altogether. It is clear that the police in Calcutta have completely got out of hand, and to give them further indulgence would be to demoralize them beyond all future correction. The Government may wink at their excesses, but a time will come when it will have to repent without remedy. The Commission may be called "self-appointed" or an unauthorised triumvirate, but the fact remains that, to the lasting disgrace of the administration, no less than 100 specific cases of the grossest oppression have been deposed to by no less than 150 persons, mostly carrying marks of violence, and every one having a most harrowing account to narrate of the lawlessness of the police, both Indian and European.

1216. Commenting on the increase of Rs. 500, to Mr. Kingsford's salary,

Reward to Mr. Kingsford.

MUSALMAN,  
1st Nov. 1907.

the *Mussalman* says that Mr. Kingsford is one of the most unpopular Presidency Magistrates that it has come across for a long time, and its inference is that unpopularity in a Government official of the present time and promotion go hand in hand, and the greater the amount of his unpopularity the greater is the reward he gets.

1217. Referring to the appeal made by some of the leading townsmen for relief subscriptions on behalf of those who

An appeal.

BENGALIEE,  
2nd Nov. 1907.

suffered during the recent riots, the *Bengalee* remarks that as Government has refused to afford any help to the aggrieved persons, the nation must come to their rescue. It is considered a funny arrangement that the accredited guardians of law and order should either inflict suffering themselves or connive at its infliction, and the nation should come forward to relieve it. But many anomalies of this kind will have to be patiently borne so long as the present unnatural form and system of Government prevail.

1218. Commenting on the Government Resolution on Mr. Collin's enquiry the *Bengalee* considers it a vindication

BENGALIEE,  
2nd Nov., 1907.

The Government Resolution on Mr. Collin's enquiry.

of the Police from start to finish. The Police, the journal says, is the right arm of the Government and its credit means the credit of the Government. Day by day at each successive evolution of the present-day policy of the Government, police rule is becoming stronger and stronger. The Magistrate on the bench unblushingly avows that it is his duty to support the police and it is no wonder that the executive Government should seek to vindicate it, when it is charged with outrages which have never been associated with British rule. It is consequently not difficult to understand why Mr. Weston's enquiry has proved a fiasco. The public can have no confidence in a purely official enquiry in which a department of Government is charged with grave misconduct. Mr. Collin's enquiry has given them a foretaste of such an enquiry; and they are in no mood to waste their time by giving evidence before another official commission. It is an unhappy state of things, but the Government is entirely responsible for it.

1219. Commenting on Mr. Weston's enquiry into the recent Calcutta

Mr. Weston's enquiry.

AMRITA BAZAR  
PATRIKA,  
5th Nov. 1907.

riots, the *Amrita Bazar Patrika* is of opinion that the discourteous manner in which Superintendent Aldridge is crossing-examining the complainants and their witnesses in the court of Mr. Weston, will not encourage many to appear before the latter. The journal says:—"It was a mistake, as we pointed out the other day, to



appoint Mr. Aldridge, in whose jurisdiction the riots had taken place, to represent the police. For, there may be people residing in his jurisdiction, who do not choose to offend him by telling the real truth. At least he must not be allowed to put irrelevant and insulting questions."

(b)—Working of the Courts.

BENGALUR.  
2nd Nov. 1907.

1220. The *Bengalee* writes:—"The occupant of the office of Chief Presidency Magistrate of Calcutta has always in the past recognized that on the bench he is a Judge and not a prosecutor. We regret to have to say that Mr. Kingsford has, in a recent case, notably departed from this judicial attitude. In the case against Moulvi Leakat Husain under section 188, I. P. C., Mr. Kingsford suggested that he should be tried under the second and the more serious part of the section. Was this consistent with his duty as a Judge—was it not calculated to shake the confidence of the accused, and, we may add, of the public, in his impartiality as a Judge in this case? Of course, the police were ready with the necessary evidence, although they had never thought of it before."

AMRITA BAZAR  
PATRIKA,  
4th Nov. 1907.

1221. The *Amrita Bazar Patrika* finds it impossible to offer any comment upon such a diabolical result as the acquittal of the accused in the Rawalpindi case. It is apt to make even "the denizens of pandemonium hide their faces in shame." It is gross miscarriage of justice of this sort and not the so-called inflammatory writings and speeches, that make the administration nauseating to the masses.

AMRITA BAZAR  
PATRIKA,  
5th Nov. 1907.

1222. The *Amrita Bazar Patrika* is curious to know why the patriotic Maulvi Liakat Hussain has been convicted at all. Mr. Kingsford has somehow or other established his guilt, but the journal does not see what connection the procession of Liakat had with the alleged pelting of stones at the police and the attack on Sergeant Walters.

BENGALUR,  
5th Nov. 1907.

1223. The *Bengalee* states that though it was well known the Maulvi had incurred bureaucratic wrath for his zeal towards *swadeshi*, the public were hardly prepared for such a severe sentence as six month's rigorous imprisonment, seeing that there was a conflicting mass of evidence proving and disproving his guilt. Although the defence witnesses were no less emphatic in their exculpation of the Maulvi than the police witnesses were in their condemnation of him, Mr. Kingford chose to place more reliance on the evidence of the former. The sentence is considered as monstrous and an outrage on public sentiment.

BANDE MATARAM,  
5th Nov. 1907.

1224. Referring to the conviction of Maulvi Liakat Hussain, *Bande Mataram* remarks that the self-sacrifice of this old man has awakened the masses and when the news will reach them that the "dear old Maulvi" will henceforth be face to face with the horrors of the jail warder's baton, they will certainly be possessed by a determination to act up to his wishes. This is the only encouraging feature of the situation. And the journal is confident that his persecution will only strengthen the cause which he had so much at heart. Leakat is considered as one of the prominent pioneers in that weary pilgrimage which Mr. Morley has recommended for the development of a political personality.

BENGALUR,  
5th Nov. 1907.

1225. The *Bengalee* is of opinion that though the sentence of 6 months' rigorous imprisonment passed on Maulvi Liakat Hossain's case was monstrous, the ground for this extraordinary sentence was, if possible, still more extraordinary. Assuming that the defiant attitude of a certain procession led by the Maulvi resulted in stone-throwing and other disorders which culminated in the attack on Sergeant Walters, it does not follow that a procession, which marched through certain streets other than Beadon Street about 20 days after this occurrence, was likely to have the same effect. If the reasoning of the Chief Presidency Magistrate is sound, a clause ought to have been added to the Seditious Meetings Act, invalidating all processions, whether in Calcutta or elsewhere, whether attended by twenty persons or more.



1226. The *Bengalee*, commenting on the verdict of the Coroner's jury to the effect that the death of one Rajani Kanto Das was due to tetanus resulting from a scalp-wound inflicted with a *lathi* by an unknown parawallah, declares that no amount of official whitewashing can nullify the effect of a verdict like this. The culprit should be discovered. The conspiracy of silence should be broken through, or if that be impossible the entire thana should be punished. An example should be set which would act as a deterrent and teach policemen that they are not above the law.

BENGALUR.  
7th Nov. 1907.

(d)—Education.

1227. A correspondent of the *Bengalee* writes:—

Kali Puja and the Medical College. "The Calcutta Medical College students have all along enjoyed the gazetted holidays but the present officiating Principal, Dr. Drury, has thought fit not to allow any holiday to the students on the occasion of the Kali Puja. He thinks Kali Puja to be no more important than *Dashohara*."

BENGALUR.  
5th Nov. 1907.

(e)—Local Self-Government and Municipal Administration.

1228. The Darjeeling correspondent of the *Bengalee*, referring to the contemplated exclusion of natives in *dhooties* from the Victoria Pleasure Park, remarks that the park is now maintained by the Darjeeling Improvement Fund, which is fed by Indian money, and nothing is more absurd than the attempt to exclude "natives clad in *dhooties*" from the very park which is maintained by them.

BENGALUR,  
25th Oct. 1907.

1229. A correspondent of the *Bengalee* complains that Calcutta foot-paths are becoming impassible day by day owing to the numerous shopkeepers spreading their shops and the buzzing crowd of purchasers attending them, and expresses a regret that these shopkeepers should be allowed to do what they like.

BENGALUR,  
1st Nov. 1907.

(h)—General.

1230. With reference to the second prosecution of the *Sandhya*, the *Bande Mataram* declares that if the bureaucracy really thinks that by this measure it can suppress the paper, it will soon find that it leans on a bruised reed for support. The bureaucracy has failed to suppress the *Yugantar* effectually by two successive prosecutions and consequent conviction. The bureaucracy has not the power to stop the tide that is sweeping over the country. In the meantime the sufferers will find solace in the sympathy of their countrymen and the approbation of their own conscience.

BANDE MATARAM,  
25th Oct. 1907.

1231. *Bande Mataram* remarks that if there are martyrs to the national cause, there are also martyrs to the so-called benevolent despotism under which the people live. The ovations given to those who suffer for their country are like adding insult to injury to the bureaucracy and it is therefore a strategic move to seek to create an opposite sort of martyrdom among themselves. The process has already begun with an increase of salary to Mr. Kingsford, and the journal believes that the number of bureaucratic martyrs will soon multiply.

BANDE MATARAM,  
30th Oct. 1907.

1232. The *Amrita Bazar Patrika* observes that though Eastern Bengal has hitherto enjoyed the distinction of being governed on Russian methods, thanks to the administration of criminal justice by Mr. Kingsford, the Chief Presidency Magistrate, Calcutta also finds itself in the same happy condition as Barisal, Mymensingh or any other town in the new Province. One of the reasons why people are losing confidence in British justice, is the influence which the police have come to exercise over Magistrates trying police cases. Naturally enough, when he or his subordinates have to try any cases, in which the executive are interested, consciously or unconsciously a certain amount of bias is shown in favour of the police prosecutors. In Calcutta, the police are no doubt not under the control of the Chief Presidency Magistrate, and so long as he was

AMRITA BAZAR  
PATRIKA,  
2nd November 1907.



a Barrister he held the balance impartially between the people and the police. But since the appointment of a Civilian to this post, justice has come to be administered in the imperial city in the same nauseating way as in the mufassal, and Mr. Kingsford has out-heroded all his predecessors by openly taking sides with the police and believing their statements as Gospel truth.

AMERTA BASAR  
PATRIKA,  
6th Nov. 1907.

1233. The *Amrita Bazar Patrika*, referring to the reconstitution of the various departments of Government, rendered absolutely necessary owing to a change in conditions and circumstances, urges that the claims of both Assistant Surgeons and Civil Hospital Assistants should not be overlooked, not merely in their interests but also in those of the public and of humanity.

BENGALUR,  
6th Nov. 1907.

1234. The *Bengalee* observes an apparent contradiction between the notification announcing that the Seditious Meetings Act shall have operation in the Province of Eastern Bengal and Assam and the statement made by the Viceroy that the operation of the Act would be confined to the district of Backergunge. If Backergunge has been singled out because it is a great stronghold of *swadeshim*, the journal assures Government that repression will not kill it. It has helped it in the past, it will help it in the future.

The new Province and the  
Seditious Meetings Act.

### III.—LEGISLATION.

MUSSALMAN,  
25th Oct. 1907.

1235. Referring to the Sedition Bill, the *Mussalman* refuses to believe that the real object of the Government of India in introducing this Bill is the prevention of sedition.

The Gagging Bill.

The existing law is quite sufficient to put down sedition if there be any. Therefore, in its opinion, the real object of the Government is to arrest the further propagation of the *swadeshi* spirit among the masses. The Government has, however, committed a glaring mistake in thinking that any power on earth can now arrest the new spirit so ascendant in the country. Repression has helped the people's cause and further repression will further help it.

BENGALUR,  
30th Oct. 1907.

1236. Commenting on Sir Harvey Adamson's speech placing the report of the Select Committee before the Council, the *Bengalee* congratulates Sir Harvey on such a clear exposition of the bureaucratic attitude towards the present political situation in India.

The Gagging Bill.

One need hardly wonder at his candid confession that the measure was a repressive one of considerable potency. Repression, drastic and universal, ought to be the logical outcome of the ruling ideas of Indian officialdom. Public opinion cannot be expected to influence the Government to abandon a measure which has been expressly devised to suppress that opinion.

INDIAN MIRROR,  
30th October 1907.

1237. The *Indian Mirror* commenting on the Seditious Meetings Bill says

Why should the Seditious  
Meetings Bill be rushed through  
the Council at Simla?

that the Bill is bad in every respect, and whether it remains in force for three years or in perpetuity, its immediate effect will be to shake the confidence of the people in a Government that has always been noted for its toleration of free criticisms of its measure. Deplorable as the Bill is from every point of view it is still more deplorable that it should be rushed through the Council at Simla where the Government is practically out of touch with the people. The Bill affects the most vital interests of the people, as well as important principles of the administration, and the journal thinks a grave injustice will be done to the people if they are not allowed sufficient opportunity to discuss the measure.

BANDE MATARAM,  
31st Oct. 1907.

1239. Referring to the argument of the *Times of India* to the effect that the Seditious Meetings Bill cannot be so hideous a thing as the Indian Press tries to make out,

A misleading index.

*Bande Mataram* remarks that it is against its principle to discuss the merits of the Bill which is by no means unwelcome to it. The sufferings that this latest addition to the legal armoury of the bureaucracy must cause to the people, cannot but set them on that weary pilgrimage to liberty which even Mr. Morley recommends. But it concludes from the mild remonstrance of the two Indian members against the Bill, that "moderate politics" has rightly



been paraphrased as mendicancy. The people of India have consequently lost all confidence in moderate politics. They feel that they are only being humiliated by their so-called representatives in the Councils and have ceased to take an interest in their doings. They leave Messrs. Ghosh and Gokhale to chew the cud of worn-out platitudes and decide on their own course of action in view of the repressions for which they were already prepared.

1240. The *Telegraph* is of opinion that the best way to cure any political disease is to remove the cause or causes which have brought it about. But, it says, the bureaucracy in

TELEGRAPH,  
2nd Nov. 1907.

The Seditious Meetings Bill. its utter folly, has been doggedly pursuing a very wrong policy, and has thereby been adding fuel to fire. It has become so perverted that it has deliberately sealed its ear against the voice of reason. Hence the journal fears that the present bureaucratic thunder, when hurled at the agitated people, will not only fail to accomplish the desired object, but will drive the discontent deeper into the hearts of the people. "The Seditious Meetings Bill when passed into law, will work mischief in two ways:—first, some zealous and corrupt police officers will irritate and exasperate the people by undue interference, and secondly, the agitator will carry on his work more thoroughly by mixing with the people more closely. Never in the history of the British administration in India has such an ill-conceived measure been brought upon the legislative anvil and carried through it. It shows how the conscience of the bureaucracy makes it intolerant of free criticism."

1241. Commenting on the debate on the Seditious Meetings Bill at the meeting of the Supreme Legislative Council, the *Bengalee* remarks that it is a pity that Bills in this country do not automatically become laws. The waste of time and energy that is often involved in the passage of a Bill through the Council can possibly do no good to anybody. If reason and judgment must be permanently at a discount and the mere will of the executive Government supreme for all time, legislation degenerates into a farce.

BENGALUR,  
3rd Nov. 1907.

Interpellations about Lala Lajpat Rai.

1242. The *Bengalee* states that the Hon'ble Sir Harvey Adamson's reply to Mr. Gokhale's questions about Lala Lajpat Rai is not materially different from what might have been expected. "The reply is as evasive as it could possibly be. In reply to one of the questions the Home Member said that the Government did not propose to review afresh the case of Lajpat Rai. The question did not ask Government to review the case, but only the information on which the deportation was based. Whatever that information may be, it is open to Government at every stage to review it. The fact that the Government even declines to do this, is not likely to improve its position in the eyes of the people."

BENGALUR,  
3rd Nov. 1907.

1243. The *Amrita Bazar Patrika*, commenting on the passing of the Seditious Meetings Bill, is of opinion that Indian members, by sticking to their seats in the Council,

AMRITA BASAR  
PATRIKA.  
4th Nov. 1907.

The Bill passed. serve nobody in the world. They neither serve the country, the Government, nor themselves. On the other hand, their presence in the Council is calculated to do some great mischief. It enables the rulers to declare before the world that they pass all legislative measures in consultation with, and after taking the votes of, the representatives of the people. If the Indian members were not present in the Council and had taken no part in its proceedings, the whole odium of the measure would attach to officials. Now the Government might very well say that they gave every opportunity to the Indian representatives to convince their official colleagues of the inadvisability of the measure, but as they failed to do so, or defeat them with their votes, the measure was fairly passed.

1244. In connection with the opposition put forward by the Hon'ble Dr. Ghose and the Hon'ble Mr Gokhale against the passing of the Seditious Meetings Bill, the *Bande Mataram* writes:—

BANDE MATARAM,  
4th Nov. 1907.

"Honour rooted in dishonour." "Is not the cup of humiliation full to the brim? Is your patriotism still to be entrapped by the deceitful smiles, smooth promises, and no performances? Will it not yet harness itself to the free service of the mother and shake loose from the short rein and tightening curb to which Lord Minto threatens to



subject it? Sufferance may be the badge of your tribe, but these insulting interrogatories "Has a Jew eyes?" "has a Jew hands, organs, dimensions, sense, affections, passions?" should now stimulate your stoic indifference into a living love for your mother! Even Sir Harvey Adamson has sought the co-operation of those alone, who can be patriotic but yet loyal to the alien absolutism. It is high time you thought whether to still continue to be the laughing-stock of the world by seeking to associate sentiments, the incompatibility of which even the bureaucracy has to admit."

INDIAN MIRROR,  
5th Nov. 1907.

1245. The *Indian Mirror* considers it was a deplorable mistake to have armed the police with powers for disturbing the privacy of the home on the pretext that a gathering of twenty persons composed either of family members or friends and relations is liable to be presumed as a public meeting. A greater travesty of the law of presumption it is impossible to conceive. The Act teems with with curious anomalies, and it does not speak well of the legal wisdom of the Government of India to have dignified this awkward and defective measure into a statute of the realm. All the fruits of haste and short-sightedness of judgment, warped by passions and led away by prejudices, are clearly stamped upon it.

BANDE MATARAM  
5th Nov. 1907.

1246. Commenting on a recent article in the *Amrita Bazar Patrika* discussing the futility of Indian members sitting in the Council, *Bande Mataram* writes:—

The Wolf and Lamb logs.  
"We all know what the professions of the bureaucracy are worth. Those amongst us who still seek association with them are traitors to the country. Far from rendering any service to the motherland they only insult and humiliate her by being a party to such a sham, ineffectual, and disgraceful, system of representation. The *Patrika* should be content not only with airing its views on the matter but organise a movement, to put pressure on our people not to have anything to do with the bureaucracy with whom the will of the people counts as mere dust in the balance. A more well-organised and extensive scheme of passive resistance is necessary to meet the present situation. The people are smarting under the sting of the bureaucratic insult, and here is an opportunity to put the whole people on the path of self-help."

BENGALIEE,  
6th Nov. 1907.

1247. Referring to the statement made by Sir H. Adamson in Council, to the effect that Indian members did not attend the Council at Simla because they did not consider the Public Meetings Bill to be of such vital importance, the *Bengalee* remarks that the real cause of their not going up was that they knew they could do little or nothing by their speeches. The Government had made up its mind it was infallible, and it had an overwhelming majority. Under the circumstances they did not care to undertake the journey to Simla.

BENGALIEE,  
7th Nov. 1907.

1248. The *Bengalee* declares that the passing of the Sedition Act marks the climax of the repressive policy inaugurated in the administration of this country since the time of Lord Curzon. The bulk of the male Indian population cannot leave their parents and cling to their wives. There is consequently many an Indian family where the adult members number more than twenty, and if they happen to discuss any matter, even with closed doors, they would be amenable under the present law. Can anything be more oppressive than this? The halting defence of the measure attempted by Sir Harvey Adamson, the Hon'ble Mr. Baker, and the Viceroy himself, carries with it sufficient condemnation. It is neither by ordinances nor by repressive measures like the Sedition Act that peace can be restored. Repressive measures defeat their own purposes. Come what will, under the guidance of Divine ordinance, the country will work out its own salvation.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BENGALIEE  
1st October 1907.

1249. The *Bengalee* trusts that Government will keep a watchful eye on the impending scarcity in Bengal. Sedition-hunting may be an agreeable occupation, but to prevent a famine, where it is possible to take precautionary steps, is at least an imperative duty.



## VI.—MISCELLANEOUS.

1249. The *Indian Mirror* considers Mr. Morley's speech to be a declaration of the policy which the Liberal Government has decided to adopt in connection with the existing situation in India. Mr. Morley would seem to be of opinion that his Liberal principles are not suited to India. The speech on the whole is considered most disappointing in spite of the fine sentiments which it breathes here and there.

INDIAN MIRROR,  
24th Oct. 1907.

1250. *Bande Mataram* states that those who decry the present movement as mere sound and fury, wilfully shut their eyes to the immense change it has wrought in the character of the people. It publishes official testimony showing the industrial revival of the country, and remarks that such improvements have come with the sound and fury which is now being denounced by the Loyalists, the Moderates, and the Bureaucracy.

BANDE MATARAM,  
25th Oct. 1907.

1251. The *Amrita Bazar Patrika* observes that India has now reached a stage when the 280 millions of the people must stand with folded hands before their rulers for help in time of famine, for protection against police rule, for justice and sympathy, while the rulers will not deign to give them a hearing or care to be moved by popular clamour. The result is that these 280 millions of the ruled have lost all self-respect; they have forgotten to rely and depend on themselves and have been reduced to the condition of whining dogs. As regards the rulers, knowing themselves to be irresistible and with no master to criticise their actions or punish them for their blunders, they are day by day getting more and more unsympathetic and despotically disposed and sometimes remorselessly pitiless.

AMRITA BAZAR  
PATRIKA,  
25th Oct. 1907.

1252. The *Bengalee* says that if Mr. Morley were really to seek an explanation of the prevailing discontent, instead of dismissing it as vague, he would possibly find that "A new and undreamt of unity." he has unconsciously stumbled upon what is undoubtedly one of its main causes. The fact is, there are forces at work in the country which have long been tending to make the different races inhabiting it into one homogeneous nation. Mr. Morley's vision must be very defective indeed if he has so far failed to see that there is a very clear and definite discontent in the country connected primarily with the principles of the administration and secondarily with its methods. If this discontent is not removed by timely concessions, it may any day assume proportions which nobody who is as well read in history as Mr. Morley can affect to ignore.

BENGALIEE,  
25th Oct. 1907.

1253. Commenting on the statement made by Mr. Morley in his Arbroath speech to the effect that before a people can attain freedom they will have to go through many weary steps, *Bande Mataram* observes that Mr. Morley is playing in disguise the role of Saviour of this country. He first points out to the people the "weary steps" they must traverse before they can have a true political personality, and then appeals through the medium of the Seditious Meetings Bill to the better mind of India to induce it to apply itself practically to the betterment of the community. From the day the Bill passes into law, such betterment will be definitely assured. The Bill is sure to drive sedition successfully out of the town into the country, and the political enthusiasts will then hold their conferences in the villages safe from the inquisitorial impertinences of the police.

BANDE MATARAM,  
30th Oct. 1907.

1254. Panna Lall Mitter, of Calcutta, in a letter to the *Bande Mataram* dated the 28th October, writes:—"Permit me, through the medium of your much esteemed and valuable journal, to say a few words to my countrymen in connection with their dress, their food, and their religion. My countrymen, if they ever aspire to be great and strong, should do well to wear a national dress, which should be used by the rich and the poor alike. They should take such food as will make them strong—meat being preferable in my opinion. They must have a national religion too. I beg to suggest that "Shaivism" be established as a national religion, for the worship of "Siva" dates from time immemorial and every one is also privileged to worship "Siva."

BANDE MATARAM,  
30th Oct. 1907.



Let us imitate the example of Japan in the matter of our dress. In his book entitled the 'Mittra Rahasya' which is being freely distributed by the author, Srijut Behari Lal Mittra has clearly shown that the greatness of our country solely depends on the uniformity of our dress, food, and religion, and he deserves our best and warmest thanks for his utmost endeavours to introduce a national dress and a national religion."

BANDE MATARAM,  
31st Oct. 1907.

1255. *Bande Mataram* states that the hasty, hideous, indecent, and savage English democracy shown up. yell that has been raised in the English Press against Mr. Keir Hardie has been evoked not because it doubts the truth of Mr. Hardie's statements against the Indian Government, but because he has dared to tell the unvarnished truth respecting the character of the rule that England has established here. They are bursting with rage because their long and unscrupulously kept-up fiction of a just and benevolent Indian rule has been exposed in all its ugliness by one who happens to be an Englishman. The journal hopes that this fact will at least serve to bring home to the people the truth that England will not give them anything unless they "can force her to her knees." That India will only have liberty when she has the strength, physical and moral, to wrench it from the selfish grasp of the ruling country, is fully understood from the latest speech of the Indian Secretary and from the latest outburst of the British democracy.

INDIAN MIRROR,  
1st Nov. 1907.

1256. The *Indinn Mirror*, writing in connection with the Congress arrangements at Nagpore, says that the vagaries of the Extremists threaten to make it impossible to hold the Congress this year. The journal hopes that better sense will soon prevail among the Extremist leaders and that they will abandon an attitude which is as harmful to themselves as to the country itself.

BANDE MATARAM,  
2nd Nov. 1907.

1257. *Bande Mataram* urges that the country must fully realize the seriousness of the struggle on which it has entered with the bureaucracy and be strong enough to withstand and triumph over the most merciless acts of hostility from an immensely powerful opponent. To extinguish the boycott at any cost, is clearly the one policy of the Anglo-Indian autocrats, and the policy of breaking up the dawning sense of Indian nationality into a congeries of conflicting forces, shows the consummate cunning of the foe with whom the people have joined action on behalf of their country. Nowhere in the world has an absolutism been so helplessly dependent on the loyalty and co-operation of those over whom it is set; and the day that co-operation comes to a stop the English cease to be the rulers of this country. The problem of the bureaucracy is therefore to push its policy of repression against the Indian nationalists as far as it can without alienating the moral sympathy of those on whose collaboration their tenure of power rests. The moral consciousness of the people ought therefore to be trained to that level of development at which it will refuse as a whole to tolerate for any space of time, the rule of the few over the many.

AMRITA BASAR  
PATRIKA,  
6th Nov. 1907.

1258. The *Amrita Bazar Patrika* states that the result of 175 years of British rule in India is that no trust is to be put in any class of the people—they are all looked upon as seditionists. This means that a race of alien rulers has to govern a whole nation of disloyalists in a distant and vast country. Such a feat was never before performed by any conquering people in the world! The Sedition Act will not stop sedition; it will only prevent the development of that cordial feeling so essential for the growth and happiness of both India and England. It bodes good to nobody, but will only aggravate the very evil.

BANDE MATARAM,  
7th Nov. 1907.

1259. *Bande Mataram* says it is impossible to take the bureaucracy seriously when it talks of law and order, in the interests of which it has been forced to inaugurate its recent policy of repression in India. "Those who know anything of political science, can hardly fail to agree with us, when we say that an alien bureaucracy itself constitutes the greatest danger to law and order in a country. The public order is preserved because order is inherent in the



character of society. It is the greatest delusion to suppose that any government, however powerful, can maintain law and order if the people are to be bereft of this natural tendency to act in the interest of one another. The habit of social duty and comity is to a certain extent instinctive and hereditary; education may strengthen it, but to suppose that any government with mere show of force can induce this habit in a man is to misread human nature."

OFFICE OF THE INSPR.-GENL. }

OF POLICE, L. P., }

WRITERS' BUILDINGS, }

The 9th November 1907. }

F. N. WARDEN,

*Persl. Asst. to the Insp.-Genl. Police, L. P.*



